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The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur:

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ARCHIEP. SYDNEYENSIS.

1a die, Januarii, 1955.

Official Documents

PAPAL ACTS.

The Encyclical Letter *Ad caeli Reginam* on the regal dignity of the Blessed Virgin Mary and on the institution of her feast under the title of "Queen", is a long document which we cannot summarize adequately in the limits of our space. In any case, it has got wide publicity in the Catholic Press, and the Vatican Polyglot Press has prepared complete translations not only in Italian, but also in French, English, German, Spanish, and Portuguese.

The Feast of "Mary Queen" will be celebrated each year, on May 31, throughout the whole Church. The Holy Father has ordered that, on the same day, the Consecration of the Human Race to the Immaculate Heart of Mary be repeated.

* * * *

The Pope's Indulgenced Prayer against Blasphemy.

O August Trinity—Father, Son and Holy Ghost—who, while eternally and infinitely happy in Thyself, deignest with gracious favour to receive the homage which all creation sends up to Thy high throne: we beseech Thee, turn away Thine eyes and listen not with Thy ears to those unfortunates who, either blinded by passion or urged by diabolical impulse, wickedly blaspheme Thy name, and that of the pure Virgin, and of the Saints.

Hold back, o Lord, the arm of Thy justice, which could annihilate those who dare to be guilty of such impiety.

Receive the hymn of glory, which ascends to Thee from all nature: from the water of the fountain running limpid and silent, even to the stars that shine and revolve in the immensity of space, moved by Love in their heavenly courses. Receive in reparation the chorus of praises, which, like incense before the altars, rises from so many holy souls walking with undeviating steps in the paths of Thy law and striving with assiduous works of charity and of penance to placate Thy offended justice; hear the song of so many chosen souls who consecrate their lives to celebrating Thy glory—hear the perennial praise which, at all hours and under all skies, the Church offers to Thee. And grant that one day, all blasphemous hearts being converted to Thee, every tongue and every mouth may chant in harmony here below that canticle which

resounds unceasingly in the choirs of the Angels: Holy, holy, holy is the Lord God of hosts. The heavens and the earth are full of Thy glory. Amen.

PIUS XII POPE.

(A thousand days Indulgence each time)

* * * *

PAPAL ADDRESS

to the Cardinals and Bishops, on Nov. 2, 1954.

"Magnify the Lord with me; together let us extol His name" (Ps. 33: 4), for by a new favour from heaven Our desires have been fulfilled, and at the same time We rejoice in your presence, Beloved Sons and Venerable Brothers. The consideration of the new liturgical feast of Mary Mother of God and Queen of heaven and earth fills our joy to overflowing.

Though She is Queen of all, the Blessed Virgin Mary rules over you and your projects and undertakings, by a special title and in a more intimate way, for she is the Queen of Apostles. As the Mother of fair love, and of fear, and of knowledge and of holy hope (Eccl. 1, 24: 24) she desires nothing more than to see men filled with the spirit of worship, glowing with a genuine charity, ruled in their projects by a sincere fear of God, buoyed up by a hope solidly based on the promise of immortality. And all these virtues are being cultivated among men through the labour and efforts of your apostolate. It is therefore under the guidance and protection of Mary, ever a Virgin, our Mother and our Queen, that We have decided to treat some points, which, We trust, will prove helpful to you.

At the beginning of June, on the occasion of the canonization of St. Pius X, We spoke to the Bishops gathered around Us on the teaching office which by divine institution and right belongs to the successors of the Apostles, under the authority of the Roman Pontiff. In continuation of that address, We propose to speak to you to-day on two closely related subjects—the priesthood and the government of the Church.

From the story of the life of St. Pius X We know what the altar and the Sacrifice of the Mass meant to him, from the very first day that he said with trembling lips: "Introibo ad altare Dei". It was the same throughout his whole priestly life. The altar and the Mass were the source and the centre of his piety, his repose and strength in labours and difficulties. They were the source of the light, the courage, the unflagging zeal for God's glory and the salvation of souls, which filled his life. St. Pius X was a model Priest.

The particular and chief duty of a priest has ever been "to offer sacrifice"; where there is no true power to offer sacrifice, there is no priesthood. The chief power and duty of a priest of the New Law is to offer the unique and divine sacrifice of the Eternal High Priest. That sacrifice He offered in the shedding of His blood on the cross. He anticipated it in an unbloody manner at the Last Supper. He wished it to be constantly repeated, for He commanded His Apostles: "Do this in commemoration of me" (Lk. 22: 19). Let us recall the teaching of the Council of Trent: "In this divine Sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, Who once on the Cross offered Himself in a bloody manner. For the Victim is one and the same, now being offered through the ministry of priests, Who then offered Himself on the Cross; only the manner of offering is different". Thus the priest-celebrant, putting on the person of Christ, alone offers sacrifice, and not the people, nor clerics, nor even priests who reverently assist; all, however, can and should take an active part in the Sacrifice, "The Christian people, though participating in the Eucharistic Sacrifice, do not therefore possess a priestly power" (Enc. *Mediator Dei*).

We realize, Venerable Brothers, that what We have said is quite familiar to you, We wished to recall it, for it is the basis of what We are about to say. There are some who have not ceased claiming a certain true power to offer Sacrifice in all who assist at Mass. We must take away all confusion on the point. Seven years ago in the Encyclical *Mediator Dei* We reproved the error of those who said that Christ's command: "Do this in commemoration of Me", refers directly to the entire assembly of the faithful. Later only did a hierarchical priesthood follow. Hence, they say, the people possess a true Sacerdotal power and the priest acts only on the authority delegated by the Community. Consequently, they think that "concelebration" is the true Eucharistic Sacrifice, and that it is more fitting for priests and people together to "concelebrate", than to offer the sacrifice in private, and no congregation present. In that Encyclical We stated in what sense the celebrating priest can be said "to take the place of the people". It is "because he bears the person of Jesus Christ our Lord, who is the Head of all the Members, and offers Himself for them; thus the priest goes to the altar as a minister of Christ, ranking above the people. The people, however, bearing in no way the person of our Divine Redeemer, are not mediators between themselves and God, and cannot in any way share in sacerdotal rights".

An assertion which is being made to-day, not only by laymen, but also at times by certain theologians and priests, ought to be rejected as an erroneous opinion. They say that the offering of one Mass, at which a hundred priests assist with religious devotion, is the same as a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the Eucharistic Sacrifice, the acts of Christ, the High Priest, are as many as are the priests celebrating, not as many as are the priests reverently hearing the Mass of a Bishop or a priest; for those present at the Mass in no sense hold, nor act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk who are present at the Mass.

On the other hand it should not be denied, or questioned, that the faithful have a kind of "priesthood", and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Petr. 2: 9); and just before this he asserts that the faithful possess a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ (Ibid. 2: 5). But this priesthood, however high and honourable, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the Sacrifice of Christ Himself. The priest bears the person of Christ, the Supreme High Priest.

We note with joy that in many dioceses special Liturgical Institutes have sprung up. Liturgical groups have been formed; directors have been nominated to promote interest in the liturgy; diocesan and interdiocesan rallies have been held; and congresses have been or will be organized on an international level. We are happy to learn that, in some places, the Bishops were present in person and presided at these gatherings. At some of these meetings only one offers the Mass, while all the others (or the majority of them) assist and receive the Holy Eucharist from the hands of the celebrant. If this is done for a sound reason, and the Bishop, to avoid scandal among the faithful, has made no contrary decision, the practice is not to be opposed, so long as the abovementioned error is not underlying it. Under proper ecclesiastical authority, the discussions and conclusions and the experience following such gatherings lead the faithful in greater numbers to an active union and communion with the priest who is carrying out the Sacrifice.

But, Venerable Brothers, however you show favour—and rightly—to the practice and development of the Sacred Liturgy, do not allow

those studying this subject in your dioceses to withdraw from your guidance and watchfulness, or to adapt and change the Sacred Liturgy according to their own judgement, contrary to the norms of the Church, which clearly lays down that "it is the function of the Apostolic See alone to determine the Sacred Liturgy and to approve liturgical books" (can. 1257). Particularly with regard to the celebration of Mass her ruling is: "Every other custom to the contrary being revoked, a priest celebrating must observe accurately and devoutly the rubrics of the books of his own rite, and take care not to add other ceremonies or prayers at his own whim" (can. 818). Give no consent or permission to attempts of this kind, or to movements which are more daring than prudent.

The words of St. Peter: "Being made a pattern of the flock" (1 Petr. 5: 3), especially refer to Bishops, and find a splendid example in St. Pius X. He was above all the "Shepherd". In him there was raised to the Chair of the Prince of the Apostles a priest who had grown up in the care of souls, who had been from the beginning of his priesthood, and who continued to be, a shepherd of souls. His unvarying principle of action, the aim of his life was "the salvation of souls". For this he desired "to renew all things in Christ; to this he subordinated all his actions. He was the good shepherd in the midst of his flock, anxious about its needs, troubled by the dangers threatening it, entirely devoted to the leading and guiding of the flock of Christ in the way of Christ.

In this connection, however, We only wish just now to mention some points which, especially in our times, demand the interest, voice and activity of a devoted shepherd.

Firstly, there are some noticeable attitudes and tendencies presuming to check and set limits to the power of Bishops (the Roman Pontiff not excepted), as being strictly "the shepherds" of the flock entrusted to them. Their authority, office and vigilance are fixed within certain bounds, within the ambit of religious matters, such as stating the truths of faith, and regulating devotional practices, the administration of the Sacraments and liturgical ceremonies. This way of thinking would keep the Church out of all affairs which concern "the realities of life". Some lay Catholics, even some in high position speak this way. They say: "We are perfectly willing to see, to listen to, and to approach Bishops and priests in their Churches, and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them

or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges".

We must take an open and firm stand against errors of this kind. The power of the Church is not bound by the limits of what such persons call "matters strictly religious". The whole matter of the Natural Law, its foundation, its interpretation, its application is within the Church's power. By God's appointment the observance of the Natural Law has reference to the road that leads to man's supernatural end, on which road the Church is man's guide and guardian. The Apostles and the Church, by God's own command, have always acted according to this commission. Therefore, when there is question of instructions and directions emanating from the properly constituted Shepherds of the flock (the Roman Pontiff and diocesan Bishops) and relating to the Natural Law, the faithful may not invoke that saying: "the strength of the authority is no more than the strength of the arguments". The obligation to obey does not come from the strength of the arguments. This was the mind of St. Pius X, as his Encyclical Letter *Singulari quadam* (Sept. 24 , 1912) shows: "Whatever", he says, "a Christian may do, even in affairs of this world, he may not ignore the supernatural; rather, he must direct all to the supreme good as to his last end, in accordance with the dictates of Christian wisdom. Hence all his actions, in so far as they are morally good or evil—that is, are in accordance with, or opposition to the Divine and Natural Law—are subject to the judgement and authority of the Church". Transferring this principle to the social sphere the Pope says: "The social question and the controversies underlying that question—are not merely of an economic nature, and consequently such as may be settled, while the Church's authority is ignored. On the contrary, it is quite certain that it (the social question) is primarily a moral and religious one, to be settled chiefly in accordance with the moral law and judgement based on religion".

The problems belonging to the social fields are many and serious. Whether they be merely social or socio-political, they pertain to the moral order, concern human conscience and salvation, and, therefore, cannot be declared outside the authority and care of the Church. Great, indeed, even outside the social field, is the number of problems concerning individual nations or all nations, which weigh on the conscience of men, because they are of the moral order. They can, and very often do, hinder the attainment of man's last end. Such problems, not strictly

"religious" but political, are, for example: the purpose and limits of temporal authority; the relations between the individual and society; the so-called "totalitarian" state (whatever principle it is based on); the "complete laicisation of the state" and of public life; war—its morality, liceity or non-liceity, when waged as it is to-day, and whether a conscientious person may give or withhold his co-operation in it; the moral relationships which bind and rule the various nations.

Common-sense and truth are opposed to the assertion that these and like problems are outside the field of morals. They are consequently, or at least may be, subject to the influence of that Authority established by God to watch over a just order and direct the consciences and actions of men on the road of their true and final destiny. This she will do not only "in secret", within the walls of church and sacristy, but also in the open, crying "from the very housetops", in the front line, and in the thick of the struggle that rages between truth and error, between virtue and vice, between the "world" and the Kingdom of God, between the prince of this world and Christ its Saviour.

We must add a few remarks on ecclesiastical discipline. Clergy and laity must recognize the authority of the Bishop, to regulate public order in accordance with Canon Law in matters which do not flow immediately from natural and divine Law. Clerics and laity may not exempt themselves from this discipline. They should be concerned to obey it, so that their loyal observance may render the action of the shepherd easier and more efficacious, may strengthen the union between him and his flock, may make such harmony and co-operation to reign, that each is an example and support to his fellow-christian.

These points have been mentioned, because the jurisdiction of Bishops is often subjected to criticism, so that their ordinances do not receive the firm assent they deserve. In this matter some proud modern spirits provoke serious and dangerous confusion, traces of which are more or less evident in various regions. Their insistence on their conscious maturity produces in them an agitated and febrile condition of mind. They think that the leadership and vigilance of the Church is not to be suffered by grown-ups, for it is children who must be "under leaders and guides" (Gal. 4: 2). They wish to be treated as adults who are in full possession of their rights, and can decide for themselves what they must or must not do in any given situation. Let the Church—they say—set forth her doctrine and give her laws as norms of action. But when there is question of practical application to the affairs of individual life, the Church must not interfere; she should let each one of the

faithful follow his own conscience and judgment. They declare that this is all the more necessary, because the Church and her ministers are unaware of certain sets of circumstances which are either personal or incidental to the lives of the individuals themselves. Since the individual is placed in these circumstances, he must take his own counsel and decide what he is to do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title.

Two years ago in Our Allocutions of March 23 and April 18, 1952, We spoke of these reprehensible views, and We examined their arguments. Certainly it is just and right, that adults should not be ruled as children. The Apostle speaking of himself says: When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I become a man, I put away the things of a child (1 Cor. 13: 11). That is not a true system of deduction that follows any other principle or procedure, nor is he a true shepherd of souls who fails to elevate the faithful entrusted to his care "into a perfect man, into the measure of the age of the fulness of Christ" (Eph. 4: 13). But to be an adult is one thing, and to have put off the things of childhood, and quite another to be an adult and not subject to the guidance and government of legitimate authority. Government is not a kind of nursery regime for children, but the effective direction of adults towards on end.

Therefore, We would say to you, Venerable Brothers, that, when these ideas appear in your flocks, you must remind them 1) that God placed shepherds in the Church not to put a burden on the flock but to help and protect it; 2) that the true liberty of the faithful is safeguarded by the guidance and vigilance of pastors—that they are protected from the slavery of vice and error and strengthened against the temptations that come from bad example and from the evil customs that surround them; 3) that consequently they act contrary to the prudence and charity which they owe themselves, if they spurn this protection of God and His most certain help. If you find some of the clergy infected with this false zeal and mentality, set before them the grave words of Our Predecessor Benedict XV: "There is one thing that should not be passed over in silence: We want to warn all priests, who are Our dearly beloved sons, how absolutely necessary it is, not only for their own salvation, but for the fruitfulness of their sacred ministry, that each be most devoted and obedient to his own Bishop. As We deplored in passing, not all dispensers of the sacred mysteries are free from that proud and arrogant spirit which is characteristic of our times; and it fre-

quently happens that Shepherds of the Church are grieved and opposed where they might rightly expect comfort and help" (Encycl. *Ad beatissimi,* Nov. 1, 1914).

To you, the Shepherds, We would say: Remember the holy words of the Eternal Shepherd. He says: "I am the good shepherd. I am come that they may have life, and may have it more abundantly" (Jn. 10). To Peter the Lord said: "If you love me, feed my lambs, feed my sheep (Jn. 21). To the good shepherd He contrasts the mercenary, who seeks himself and his own interests, and is not ready to give his life for his flock (Jn. 10). He contrasts the Shepherd with the Scribes and Pharisees who, greedy for power and domination, and seeking their own glory were "seated on the chair of Moses tying heavy and insupportable burdens and imposing them on the shoulders of men" (Mt. 23). Of His own yoke the Lord said: "Take my yoke upon you: for my yoke is sweet and my burden light" (Mt. 11: 29).

Frequent and mutual communication among Bishops is very helpful for the fruitful and effective exercise of the pastoral office. One perfects the other in assaying the lessons of past experience; government becomes more uniform; all bewilderment of the faithful is avoided, for often they do not understand why in one diocese a certain policy is followed, while in another, which is perhaps adjacent, a different or even a quite contrary policy is followed. To realize these purposes, general assemblies, which are now held almost everywhere, are very helpful, and also the more solemnly convened Provincial and Plenary Councils, for which the Code of Canon Law provides, and which are governed by definite laws.

In addition to this union and intercourse between Brothers in the Episcopacy, there should be close union and frequent communication with this Apostolic See. The custom of consulting the Holy See not only in doctrinal matters, but also in the affairs of government and discipline, has flourished from the earliest days of Christianity. Many proofs and examples are to be found in ancient historical records. When asked for their decision, the Roman Pontiffs did not answer as private theologians, but in virtue of their authority and conscious of the power which they received from Christ to rule over the whole flock and each of its parts. The same is true of the instances in which the Roman Pontiffs, unasked, settled disputes that had arisen, or commanded that "doubts" should be brought to them, to be resolved. This union, therefore, and communication with the Holy See arises not from a kind of desire to centralize and unify everything, but by institutional right and

by reason of an essential element of the constitution of the Church of Christ. The results are not detrimental but advantageous to the Bishops, to whom is entrusted the governing of individual flocks. From communication with the Apostolic See they gain light and assurance "in doubts", advice and strength in difficulties, assistance in labours, comfort and solace in distress. On the other hand, from the "reports" of the Bishops the Apostolic See attains a wider knowledge of the state of the whole flock, and learns more quickly and more accurately what dangers are threatening and what remedies can be applied to cure the evils.

Venerable Brothers, on the night before He suffered Christ prayed to the Father for the Apostles and at the same time for all their successors in the apostolic office: "Holy Father, keep them in thy name whom thou hast given me, that they may be one as we also are. As thou hast sent me into the world, I also have sent them into the world—May the love wherewith thou hast loved me be in them" (Jn. 17).

And so, We also an ancient, the Vicar on earth of the Eternal Shepherd, have spoken to you, Our Brothers, who are ancients (1 Peter, 5: 1) and shepherds of your flocks, close to the tombs of the Prince of the Apostles and of Pius X, Supreme Pontiff. At the end of Our discourse, We turn Our thoughts again to the Mass: "Si diligis", in the Preface of which we pray: "that Thou, Eternal Shepherd, may not abandon Thy flock, but through Thy Blessed Apostles may keep a continual watch over it; that it may be governed by those same rulers whom didst set over it as shepherds in thy place". In the second post-communion prayer we add: "Increase, We beseech Thee, o Lord, in Thy Church the spirit of grace which Thou hast given it, in order that through the intercession of Blessed Pius, Supreme Pontiff, neither the flock may be wanting in obedience to the Shepherd, nor the Shepherd in care of the flock".

May God grant this prayer to all of you according to the measure of His divine generosity.

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SACRED APOSTOLIC PENITENTIARY

(Office of Indulgences)

New Indulgences for the Family recital of the Rosary

In an Audience granted to the undersiged Cardinal, Major Peni-

tentiary, on Oct. 11, 1954, the Holy Father, willingly acceding to the request of some Bishops—"in order to hallow family life and keep it inviolate"—besides a previous concession of partial Indulgene, namely, of ten years, to be gained once a day, and a plenary once a month, for the family recital of the Rosary, deigned to add the following concessions in favour of the faithful who recite a third part of the Rosary, in the family, each day of the week. They may gain a plenary Indulgence every Saturday, and on two other days of the week and, also, on all the feasts of the Blessed Virgin found in the universal calendar.[1] Confession and Communion are required as usual. Everything to the contrary notwithstanding.

Given at Rome, from the Palace of the Sacred Apostolic Penitentiary, October 11, Feast of the Maternity of the B.V.M., 1954.

N. Card. CANALI, *Major Penitentiary.*

S. LUZIO, *Regent.*

W. LEONARD.

* * * *

SHORT NOTICE

ST. JOHN OF GOD. Norbert McMahon. Gill, Dublin, 1952. 147 pp. 8/6 stg.

St. John's lifetime fits neatly inside that of St. Ignatius Loyola, and the two have much in common: wounded in battle—St. John was nearly hanged, too—mocked after their conversion as madmen, intensely devoted to the poor and the sick, loving poverty and nature with Franciscan ardour, long without clear plans for their apostolate, men of prayer and lovers of the Cross, men whose work is startlingly modern—how modern we do not realize till we understand how different conditions were four hundred years ago. An example is St. John's insistence on 'after-care'.

Brother McMahon's life is therefore most welcome. We recommend it strongly. Not only will it appeal to all who enjoy St. John's special patronage—the sick and those who care for them—but any real boy will revel in it: packed with adventure and picturing a work worthy of a man's devotion. Indeed, we hope it will inspire many Australian boys to join the noble company of the Hospitaller Brothers whose popular and glorious Italian title is an echo of St. John's constant plea for help for his sick, the *Fate bene Fratelli*; they now have Houses in Sydney and Melbourne.

J.W.D.

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[1]Marian Feasts of the Universal Calendar are: Immaculate Conception, Purification, Apparition of Lourdes, Annunciation, Dolours in Passion Week, Maria Regina, Visitation, Carmel, O.L. of the Snows, Assumption, Immaculate Heart, Nativity, Holy Name of Mary, Dolours in September, O.L. of Mercy, Rosary, Maternity, Presentation.

Suggestions for the Recitation of the Rosary

Summary: Especial need now for considering ways and means of having the Rosary said more profitably.

The rich resources in the Rosary for increasing our knowledge and love of God.

Using these resources:—

Disadvantages

a) of a bare announcement of the title of each Mystery.

b) of a *stereotyped* longer announcement of each Mystery.

c) of a *full* explanation or development of each Mystery, either outside or within the Rosary itself.

The Method proposed: A brief, *ever-varied* invitation to contemplate some particular detail, aspect or application of each Mystery.

Advantages of this practice.

Four suggested sets of announcements for each corona, as examples of the method.

As a result of last year's Australian-wide Rosary Crusade, there are doubtless more people and more groups reciting the Rosary daily throughout Australia than ever before. It would seem, therefore, of especial importance now that we should give thought to ways and means of making the recitation of the Rosary more profitable. We should try first of all to make our daily Rosary more profitable for ourselves, and then, if we are priests, teachers, parents, or in any other capacity leaders of groups saying the Rosary, we should try to make its recitation more profitable for others. Priests especially, of course, by the manner in which they conduct the Rosary in church and by their exhortations and instructions, will have the most decisive influence. [1]

It is all the more important that we give thought to this matter because—let us face the facts—the Rosary, with its restricted number of vocal prayers and its many and constant repetitions of those prayers, can, if said in a perfunctory manner, become very motonous. If their Rosary is merely a dull, unvarying duty, many will find their resolution to say it daily becoming ever more difficult to keep.

THE RICHES IN THE MYSTERIES.

This would be a great joy, for in the Rosary there are inexhaustible treasures. Just under the surface, as it were, of the Rosary there

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[1] The writer does not wish to condemn in any way systems that have been adopted in various dioceses.

is endless variety. This is provided by the various Mysteries which should be the subject of our quiet contemplation during each decade of the vocal prayers. It seems that often we do not tap these Mysteries nearly as effectively as we could to make them yield up their riches. If we will only give a little thought to our methods we should never cease drawing from our Rosary, by the gentle pressure of our attention, old things and new.

IMPERSONAL ANNOUNCEMENTS.

Often, whether we are saying the Rosary privately or leading a group, we simply announce the Mystery by the barest title, and then proceed immediately with the "Our Father" and "Hail Mary's" of the decade. We say, "The First Joyful Mystery, the Annunciation", the Fifth Sorrowful Mystery, the Crucifixion", "the First Glorious Mystery, the Resurrection", or whatever it may be. Now when we always announce the Mystery in the same unvarying, abstract and impersonal way, we are leaving untouched by our announcement all the warmth and life and signficance of the Mystery. We do not awaken attention to any particular aspect or detail or application of it. We may even not awaken any attention at all to the Mystery. How often—is not this a home truth for many of us?—we realise with a guilty feeling at the end of a decade that we have not given a thought to the Mystery during the whole ten "Hail Mary's", or even we have to look at our beads to find out which Mystery we are up to!

Now at least we could make the title of each Mystery a little fuller and less impersonal. Rather than, "The Annunciation", "The Crucifixion", "The Resurrection", it is surely much better, introduces immediately a warmer and personal note, to say, "The Annunciation by the Angel Gabriel to Our Lady calling her to be the Mother of the Redeemer", "Our Lord dies on the Cross", "The Resurrection of our Lord from death". However, this still gives only a very general statement of each Mystery, though it will indeed serve very well from time to time as another variation among those I am going to suggest.

STEREOTYPED ANNOUNCEMENTS.

There are indeed published longer formulas for introducing each Mystery. Those in our Altar Manuals begin the introduction of each Mystery with the words, "Let us contemplate in this Mystery how . . .". These published formulas, too, even on the method I am going to propose, we could certainly use from time to time. But to confine ourselves solely to these would seem to have these two disadvantages.

First, being fixed formulas constantly repeated, they soon become stereotyped and are likely after a time to become just as ineffectual in awakening our attention to the subject for contemplation as the shorter, barer introduction. Second, since they have to be kept to a practicable length, there are innumerable details, considerations, applications lying latent, as it were, in each Mystery which they cannot possibly touch on. So that if we never use anything but these particular formulas there are uncounted treasures buried in the Mysteries which many people will never have brought to their minds at all.

There are various simple facts—not to speak of signifiances and deeper meanings—in many of the Mysteries about which many who are saying the Rosary, especially children and the poorly instructed, may be quite ignorant. There is then no possibility that at the announcement of the Mystery these facts will come before their minds to enrich their meditation, unless they are explicity mentioned. For instance, one wonders just how full an account many people could give of the various significant events that happened at "The Visitation" or at "The Presentation in the Temple". Each of the other Mysteries, too, will bring to a mind well-read in the Scriptures and Scripture commentaries many details to vary, broaden and deepen their contemplation which could never occur to the simple and less well-instructed.

HELP OUTSIDE THE ROSARY.

Very well, then, let us read, and let us get those whom we lead in the Rosary to read, the Gospels, the commentaries and excellent books and pamphlets that are available to explain the Mysteries of the Rosary. In the case of children and the uneducated who are not likely to do much reading of commentaries and explanations, mothers and fathers, priests and teachers will convey to them "viva voce" the fruits of their own reading and meditation.

Yet the disadvantage of all this is as the *sole* means of helping people in their meditation on the Mysteries is that it is seeking help for our Rosary *outside the Rosary itself*. It is neither practicable nor desirable to give or to read a full development of each Mystery, to exhaust all the considerations it can suggest, each time we say the Rosary. It is not practicable, because it would make the Rosary far too long for practical purposes. It is not desirable, because if we try to take too much to meditate on we shall probably not meditate at all. Besides, saying the Rosary would seem to involve contemplation rather than meditation. We *say* the same unchanging prayers, but they receive

constant variation from the fact that in each Mystery we address them to God the Father, to Christ our Lord, or to our Blessed Lady, contemplated in a different setting, seen from a different point of view, under a different aspect praised for a different reason, petitioned for a different necessity the thought of which arises from the Mystery. It is not sufficient that we have in the background of our minds a fund of knowledge and thoughts about the Mysteries derived from reading and meditation outside the Rosary. For fruitful contemplation we need to bring these thoughts forward one by one to the forefront of our minds.

VARIATION WITHIN.

It would seem, then, that we can make the Rosary a more fruitful prayer, more constantly and subtly varied, and a means of continuous instruction in the school of Christ, if at the beginning of each Mystery we choose for our contemplation some particular aspect, detail or application of that Mystery. And, of course, we must awaken our attention and the attention of those we may be leading in the Rosary to the aspect, detail or application we have chosen by announcing it in a short sentence or two. We must be careful to choose only one point and to keep our announcement very brief, ever more than a sentence or two, otherwise we shall spoil the whole effect of what we are trying to do.

Of course this means that those who say the Rosary on their own and those who lead a group must try by their reading, the instructions they receive and their meditation to keep fresh and well-stocked the storehouse of knowledge and thoughts about each Mystery upon which they are to draw. If we are saying the Rosary alone, the very effort to pause and select the aspect or detail to dwell on each time will very effectively awaken our attention to the Mystery. If we are announcing the Mysteries for others in a group, the variations of our announcements will tend to keep their attention alert. They will never know what we are going to say next. Of course this means that before starting the Rosary with a group we must give a few moments to deciding the announcement we will make for each of the five Mysteries. Is this too much to ask of parents, teachers, and other leaders, let alone priests? The writer speaks from experience of using this method with groups, especially of university students. They did seem to be listening with interest as we came to the announcement for each Mystery.

By this method, even if the members of our group did no reading, receive no instruction *outside* the Rosary, as they join in its recitation

day by day they will gradually, little by little, *within* the Rosary itself, become more and more familiar with the earthly life of Our Lord in its varied details. They will be constantly applying to themselves the manifold examples and lessons of the life in which God revealed Himself to us. They will be listening sentence by sentence to the words of life spoken for us during the enactment of so many of the Mysteries (because our announcement can often be simply the quotation of a sentence spoken by one of the persons who took part in the particular event). They will be gradually growing in a fuller, more exact, more vivid and more constant awareness of what God has done for us and how He has loved us. Surely all this will help them to grow in love and union with Him. As Blessed Angela de Foligno said, "As we know Him, so shall we love Him; if we know Him but little, we shall love Him but little".

Those who think there is reason in what has been said may like some examples, both to clarify what it meant and also perhaps for practical use. Four different sets of announcements are, therefore, appended for each corona of the Rosary. Obviously, even using only the announcements here suggested, we could combine them in different ways on different days, taking the announcement for each Mystery from any one of the sets we choose. But, of course, the announcements given are very far from exhausting the content of each Mystery, and many more new announcements can be found.

One last point of clarification. There is a limit, of course, to the possibility and to the desirability of variation. The old things are more often than not the best. We need to draw old things as well as new from our Rosary, to return from time to time to the simplest, most obvious and most familiar thoughts about each Mystery. But these thoughts will be all the more fruitful if they have been kept away for a time so as to retain their freshness.

THE JOYFUL MYSTERIES

A.

1. Let us think to-day how beautiful must she have been in His regard whom God chose to be His own Mother when He would become Man.

2. In the second Mystery we might dwell to-day on the kindness of Our Lady in hastening to help her elderly kinswoman, Elizabeth, as soon as she heard that Elizabeth was to bear a child.

3. *We* would have thought that God becoming Man would choose to be born in a palace that would do Him honour. How infinitely unexpected is His choice of a stable!

4. Our Lady and St. Joseph came to the temple after the birth of their Son, as the religion of their people required. How careful they were to fulfil their religious duties.

5. Consider in this Mystery how God's chosen ones, Mary and Joseph, had to undergo the gravest worry and anxiety in the loss of their boy during three days.

B.

1. To-day we may consider in the First Mystery how Our Lady had already dedicated her virginity to God. She said, "How can this be done, because I know not man?"

2. In the Second Mystery we might dwell this time on the fact that it was Elizabeth who first greeted Our Lady with the beautiful words, "Blessed art thou among women and blessed is the fruit of thy womb".

3. In the Third Mystery think of Bethlehem. Our Lord chose for His birth not some great world-centre, but an obscure village in an outpost of the Roman Empire.

4. See Our Lady and St. Joseph, like all other good Jewish parents of a first-born son, making their money offering in the temple that they might have God's approval in bringing up their Son.

5. Dwell on the thought that, as with the loss of the boy Jesus in Jerusalem, all the unavoidable accidents and misunderstandings that occur in our life are according to God's plan for us.

C.

1. Our Lady said to Gabriel, "Let it be done unto me according to thy word". Think how God made the whole carrying out of His plan to save the world depend on the co-operation of Our Lady.

2. Let us to-day in the Second Mystery be saying in our hearts with Elizabeth to Our Lady, "Blessed are you for your believing".

3. In the eyes of the world, the Mother of whom Our Lord was born and her husband were just ordinary working-class people. We never know who are the great ones in God's eyes.

4. After child-birth the rich offered a lamb in the temple, of the poor only two pigeons were expected. Our Lady and St. Joseph offered the two pigeons. This was in addition to the money-offering for a first-born son.

5. Think how Our Lord's wisdom amazed those who heard Him in the temple when He was lost as a boy in Jerusalem.

D.

1. Think this time during the First Mystery of the perfect readiness of Our Lady to co-operate with God as soon as she understood what He wanted of her.

2. We can recall Our Lady's outburst of joy in her visitation when she cried to Elizabeth, "My soul magnifies the Lord".

3. Think of that peace the heavens sang of at Our Lord's birth, the peace that He brings.

4. With Simeon in the temple, let us consider in the Fourth Mys-

tery how this child is to be the light for the Gentiles, that is for us, the non-Jewish world.

5. The boy Jesus said, when found by His parents, that He must be in His Father's house. So, too, must we, often.

THE SORROWFUL MYSTERIES.

A.

1. Let us think of the example Our Lord gave us in the Agony in the Garden of praying in time of stress.

2. Pilate said, "It is plain that He has done nothing which deserves death. I will scourge Him, and then He shall go free". Nothing so hard to bear as injustice.

3. Contemplate Our Lord enduring in silence the pain of the crown of thorns and the mockery of His kingship.

4. Our Lord takes up His cross. Let us offer ourselves to do so, too, throughout our lives.

5. Remember during the Fifth Mystery that all our hope for the wretched, sinful world springs from the crucified figure on Calvary.

B.

1. Our Lord was offering His life for our ransom, and so in His agony in the Garden He was weighed down by the consciousness of all our sins for which He was making satisfaction.

2. Consider Our Lord handed over to the scourging as an object on which the Roman soldiers could vent all the lust for cruelty that was in them from centuries of paganism.

3. Try to contemplate Our Lord as the soldiers strike Him on the face, spit upon Him, and beat down the crown of thorns with the rod.

4. Carrying His Cross, Our Lord stumbled and fell. Consider how we do so in a very different sense, but, like Him, we must rise again and continue on our way.

5. Think how Our Lord on the Cross draws all things to Himself.

C.

1. In the Agony in the Garden Our Lord showed Himself one with us in shrinking with all His natural feelings from suffering and injustice.

2. As we think of the scourging, let us pray for strength in purity, since Our Lord suffered this for the contrary sins.

3. In the Third Mystery let us ask ourselves how can we be resentful of humiliation, when the Son of God subjected Himself to the mockery of the crowning with thorns.

4. Remember that on the way of the Cross the Romans were simply forced by the pitiful state to which Our Lord was reduced to get someone else to carry His Cross.

5. Recall Our Lord's prayer as He hung on the cross, "Father, forgive them, for they know not what they do".

D.

1. Consider how Our Lord's prayer in the Garden was the supreme

type of Christian prayer—that the Will of God the Father should be done.

2. Remember in the Second Mystery that although a Jewish lashing restricted the number of strokes to thirty-nine, Our Lord was scourged by Romans, who had no such law.

3. Pilate thought that even the maddened mob would have their hearts changed when He brought Our Lord before them "still wearing the crown of thorns and the scarlet cloak". Our hearts at least should be turned from sin by that remembrance of Him.

4. Let us think to-day in the Fourth Mystery of His Mother's sorrow as she saw her Son reeling from pain, exhaustion, and weakness on His way to execution.

5. Think to-day of Our Lord's terrible thirst as He hung on the Cross. He Himself drew our attention to it.

THE GLORIOUS MYSTERIES.

A.

1. Think how all Our Lord's sufferings and His most terrible death come to fruition in the glorious triumph of His resurrection from death.

2. Our Lord ascends into heaven only after having made sufficient appearances to establish publicly the fact of His resurrection.

3. Remember that the coming of the Holy Spirit on the Apostles was the fulfilment of Our Lord's promise that the Holy Spirit would come upon them and they would "receive strength from him" for their world-wide apostolate.

4. While contemplating the Assumption of Our Lady, body and soul into heaven, we think of the mystery of her divine Motherhood and of her sinlessness, which, as it were, necessitated that she be preserved from the corruption of the grave.

5. In the Fifth Mystery, think of her welcome in heaven as the Mother of God and Queen of all the saints.

B.

1. In the Mystery of the Resurrection of Our Lord, we may remember that His resurrection was the tremendous proclamation of the redemption that had been wrought for all mankind.

2. In thinking of Our Lord's Ascension remember that He withdrew Himself only after having provided that His earthly life should be prolonged in the life of His Mystical Body, the Church.

3. Contemplate the Holy Spirit descending upon the Apostles as the Spirit of Truth, whom Our Lord had promised He would send to them to bring all things to their mind whatsoever He had commanded them.

4. We like to think that perhaps the Mystery of Our Lady's Assumption was accomplished in silence and without earthly witnesses, as was the mystery accomplished in her at the beginning of the work of redemption, her conception of a divine Son.

5. Think of the significance of Our Lady's Coronation in Heaven—

that in fulness of grace she far surpasses all the other saints and all the angels combined.

C.

1. In the First Mystery we might dwell this time on Our Lord's first recorded appearance after His Resurrection—to Mary Magdalen. How completely He had forgiven her her sins.

2. We value the lives of great men for what they have left behind them. Meditating on the Ascension of Our Lord into heaven, think what Our Lord left behind Him—His Church, His truth, His Sacraments.

3. Think of the tongues of fire at the Descent of the Holy Spirit. Fire symbolises love. Our Lord and His Father sent to the Apostles their own eternal love, the Holy Spirit.

4. In the Fourth Mystery keep in mind that God has merely anticipated in Our Lady's case the destiny promised to each one of those who love Him: "I will raise him upon the last day".

5. The Mystery of the Coronation of Our Lady in Heaven reminds us that as God made His incarnation depend on her consent, the beginning of His work of miracles at Cana depend on it, so now He makes the dispensation of all His graces depend on her mediation.

D.

1. "The Lord is risen indeed and hath appeared to Simon"—that is to Peter, the Head of His Church. In our meditation on the First Mystery to-day we might dwell on the significance of that appearance.

2. To the Jews throughout their history a cloud was the symbol of God's presence. Consider to-day in the Mystery of Our Lord's Ascension the significance of the cloud that received Him—a final tremendous attestation of His divinity.

3. The Holy Spirit came to the Apostles not just for a brief visit but to remain with them always. Keep in mind to-day that it is with the same purpose He comes to us in Confirmation.

4. As we think of Our Lady's Assumption, we might recall the words of a writer long centuries ago: "Living, she must ascend to the living God".

5. Our Lady's Coronation reminds us that, as no other except Her Son suffered each depth of sorrow on Calvary, so after Her Son she is glorified in Heaven beyond all others.

B. J. BUXTON, S.J.

Archdeacon John McEncroe, V.
(1795-1868)

V.

Summary: McEncroe's life-long interest in the poor and oppressed—Norfolk Island, scene of shocking brutalities—Ullathorne's testimony—Efforts to introduce more humane treatment—Superintendent warmly appreciative of Catholic chaplains' whole-hearted co-operation—McEncroe builds chapel and school—Publishes remarkable book of Catholic Apologetics—Recalled to Sydney—Succeeds Duncan as editor of the *Chronicle*—Temperance Movement—Diocese to be re-organised on religious basis—McEncroe a Benedictine?—Some misunderstandings.

Everywhere he went Father McEncroe seemed destined to find his special work among the poor and the oppressed. The same kindliness of heart which prompted him as a young priest to espouse the cause of the negro slaves in America and of the poor peasants of his native land (many of whom he was afterwards instrumental in transplanting from the Golden Vale of Tipperary to the rich virgin soil of Queensland and the green pastoral slopes of the South Coast of New South Wales) had led him inevitably to devote the first five of his six years in Australia almost exclusively to the welfare of the unfortunate prisoners, and was now chiefly responsible for his latest and most trying assignment.

Norfolk Island, that ancient Belsen of the Pacific, where little more than one hundred and fifty years ago persecuted priests like Fathers Harold and O'Neill, and Irish patriots like Davis, Dwyer, and Holt were made to suffer the tortures of the dammed, called indeed at this particular period for a chaplain of more than ordinary sympathy, understanding and experience. Dr. Ullathorne visited the island in 1834, at the request of Judge Burton, to prepare some condemned men for death; he repeated his visit the following year and on both occasions was appalled by what he saw. Here is his unvarnished description of a penal system which, surely, for sheer diabolical brutality, rivals anything to be found in the torture chambers of Belsen or the slave camps of Siberia. "He found there", he says, speaking in the third person, "the torture of the spread-eagle by which men were spread out by arms and legs and hung up to a wall. He found the torture of the tobacco track. This consisted in constables or other officers seizing a man by the throat and examining his tongue to see if there was the slightest trace of tobacco; the convicts were not allowed to use tobacco at work, and if the slightest trace was found, the unfortunate convict, without judge or

jury, was punished by twenty-five lashes on the spot. There he found the Tube Gag, an instrument of torture, by which men were punished for the crime of speech. A tube was inserted into the mouth, and a strap with which it was connected was buckled behind the head. When he came upon a man punished in that way it was no unusual thing to see froth and blood collected on the lips. Then there was the punishment of the lamp-post in which men were tied to a post. Another system of torture was similar to the 'scavenger's daughter', by which many members of the faith were tortured in England in years past—the heads of men were bent down to their knees and they were tied fast in that position of torture . . ."

Ullathorne goes on to give many more instances of barbaric and inhuman cruelty but enough has now been quoted to give the reader a pretty fair picture of "the doleful city . . . of souls to misery doomed" to which Fathers McEncroe and Gregory came as Angels of Mercy on that memorable October day more than a hundred and sixteen years ago. For a variety of reasons, some of which we shall be unable to do more than glance at in these pages, that year (1838) was to mark an important milestone in the annals of prison reform and to introduce for the first time a ray of hope and sunshine into lives long starved of human sympathy and spiritual consolation. Hitherto, Dr. Ullathorne assures us, "those who were to live wept bitterly, while those doomed to die, without exception, dropped on their knees and with dry eyes thanked God they were to be delivered from the horrid place". But in the space of a few years the bishop was able to inform the Sacred Congregation of Propaganda that "an improvement has taken place in this island that is little less than miraculous. In the last letter which I received from Fr. McEncroe, he informs me that out of 800 or more Catholic convicts detained there, more than half made their peace with God and now regularly approach the Sacraments, and that still happier fruits would result if there were more priests on the island. Every day these men assemble after their work to sing the praises of God and of His Immaculate Mother, and every day they receive a short instruction from their pastors, by whom they are visited and comforted at their work. A new system of management based upon religion has been introduced among them, which produces every day the happiest results. So many crimes are not committed now in so many months as used formerly to be committed in the same number of days. The General Superintendent in his report to the government acknowledges that he is greatly indebted for this improvement to the Catholic Clergy, and that without

their aid he could not have carried out his beneficent arrangements to which, I must add, the Protestant clergy are furiously opposed. A school has been opened for the children of the soldiers, and a large church has been built by the convicts under the invocation of St. Vincent de Paul".

The individual primarily responsible for the new system of management, alluded to by the bishop, was Captain Alexander Maconochie, formerly private secretary to Governor Franklin of Van Dieman's Land, a humane man genuinely interested in the reformation and rehabilitation of the prisoners. Convinced, as he so often expressed it, that "Human Nature" cannot be broken across", he denounced the existing Penal System as brutal and demoralising and declared that religion must be the basis of true and lasting reform. With his willing co-operation two decent chapels, one for Catholics and one for non-Catholics, soon replaced the rickety old building—"elegantly decorated with cobwebs and enlivened by the dulcet notes of rats and mice", as Fr. McEncroe afterwards described it in the *Australasian Chronicle*—where divine services had hitherto been held. Simple amenities were provided, such as cups, kettles and other utensils, small plots of ground were allotted for private cultivation, marks were given for good behaviour, and all in all the prisoners were made to feel that they were still human beings and not mere beasts of the field.

In Father McEncroe Maconochie found a willing and enlightened collaborator and it is pleasing to find that the confidence so generously reposed by the non-Catholic reformer in the Catholic clergy was equally generously reciprocated. "Captain Maconochie's system", writes the good priest in a long letter to his old friend, Father Therry, at Hobart, "is working wonders on the first convicted, and experience will enable him to work it to even greater advantage. He is a most benevolent and worthy man though he has been imposed upon by some of the old hands. Unfortunately he has placed confidence in worthless characters, no doubt from the best intentions". Sad to relate, Maconochie was not permitted to persevere with his humane and enlightened policy. His reforms were said to be too expensive. Smaller and meaner minds prevailed and for a matter of £. s. d. the good that had been done was allowed to be undone and the island given over once more to the law of the jungle and the rule of the lash. The terrible Nemesis that followed so swiftly the recall of Maconochi and the rejection of his system need not concern us here for by that time Father McEncroe had severed his con-

nection with the island, his services having become suddenly required in another sphere.

But of all the projects that claimed his attention during his three and a half laborious years in the Penal settlement perhaps the most amazing, certainly the one that was to have the most wide-spread and lasting influence, was the production of a little book of Catholic Apologetics. As its title, *The Wanderings of the Human Mind in Searching the Scriptures,* would indicate, it gives a rapid sketch of the origin, growth and condemnation of the principal heresies that have arisen in the Church during the course of centuries. Interesting light is shed on the origin and scope of the work by the following remarks in the dedicatory foreword: "With a view to unfold and develop the promises of Christ, to guide His Church into all truth till the end of time, and to secure the faithful from the delusions of deceitful men and false teachers, I penned the following pages, which were originally addressed to one who was educated in the 'all-efficiency' of the false maxim of searching the S. Scriptures 'by private judgment', but who after mature reflection and examination embraced the true and secure principle, 'Hear the Church'. This individual is now a learned and practical Catholic, and the industrious editor of the *Australasian Chronicle*".

That the little book reached a second edition shortly after its publication in 1841 is, considering the place and circumstances of its composition, no mean proof of the author's literary and all-round ability. Before the advent of *Preaching Made Easy, Catechism Simplified, Talks With Converts,* etc., etc., it occupied an honoured place in every presbytery book-case and many a priest of the olden days found it an invaluable stand-by when called upon suddenly to defend some particular doctrine of Mother Church. On one memorable occasion in the 'sixties the late Father D. J. D'Arcy, of Shoalhaven, contended single handed in the columns of the *Kiama Independent* against the combined assaults of three parsons and a prominent layman. When the smoke of battle lifted and D. J. emerged unscathed, he proudly and publicly announced that his only weapons had been Bishop Challoner's *Catholic Christian Instructed* and "an admirable epitomized controversial work by Archdeacon McEncroe of Sydney, entitled *The Wanderings of the Human Mind,* to which I now take the liberty of referring such of my opponents as still consider the doctrines of Purgatory and the Invocation of Saints unscriptural and untenable. P.S. It was quite unnecessary to remind me that I am not now in the South of Ireland, as I am perfectly aware of my present geographical position".

Lest Father D'Arcy might be suspected of some slight prejudice or bias in favour of his distinguished uncle, we add just one more testimony to the solid worth of the little volume. Dr. William Bland, whom readers of Australian history will remember for his notable part in the movements for Constitutional Government and Freedom of the Press, and in the Founding of Sydney University, always attributed his conversion to the Catholic Faith to *The Wanderings of the Human Mind.*

Towards the end of 1842, while Drs. Polding and Gregory were still in Europe, the new Vicar-General, Father Francis Murphy, took it upon himself to recall his old class-fellow from Norfolk Island. Various causes had led to this decision, chief among them being the crisis that had arisen in the affairs of the *Australasian Chronicle.* The editor of the paper was Mr. William A. Duncan, the "learned and practical Catholic" to whom, as we have seen, Father McEncroe had dedicated his little book of Apologetics. An able journalist and a fearless champion of the Church's rights, he had for many years rendered valiant and valuable service, but his stubborn determination to dictate the policy of the paper without any consideration for the wishes of the owners (as, for example, when he supported John Macarthur against Judge Therry) led inevitably to a virtual boycott of the paper, and in the end to his own dismissal.

It was only after one or two others had tried and failed that Father McEncroe was given the hopeless task of infusing new life into the moribund *Chronicle.* Years later when appealing for the *Freeman's Journal* he revealed the full extent of his efforts in behalf of Catholic journalism during those depression years of the early forties. "The whole risk and responsibility of the *Freeman* for the last four years, and of the *Chronicle* for four years on a former occasion, rested solely on my shoulders, and no one among the clergy or laity ever offered me a pound, except their bare subscription, towards meeting the heavy outlay of either publication. You will admit that this is not very creditable to the great Catholic body of N.S. Wales. The social and political standing of this body is at the present day in a very superior condition to what it was in 1842, when I stepped forth to rescue the *Australasian Chronicle* from premature decay, as it was then in the last stage of existence . . . Besides the time devoted by me to the paper, which I could badly spare from my other numerous duties, I have been from £60 to £100 a year out of pocket for this purpose of providing the Catholics of this colony with a paper devoted to their best interests".

But although the generous expenditure of time and money failed to achieve the desired result, the position of editor enabled him to push forward other schemes in which he had long been interested. "Have you read the accounts of the Temperance meetings?" asked John O'Sullivan in the course of a long letter to his old friend at Hobart. "Father McEncroe is taking the leading part at all public meetings, particularly since he became editor".

For reasons well known to readers of Ullathorne and Dom Birt, the question of Father McEncroe's association with Temperance is one of particular interest. When for health reasons in 1829 he left the American Mission, to which he had been only temporarily attached, he brought with him, says Ullathorne, "flattering testimonials from Bishop England", and left behind him a reputation which compelled the celebrated historian Dr. Guilday to assert in his monumental life of the first Bishop of Charleston, "The name which stands out most prominently among the clergy of Bishop England's day is that of Father John McEncroe".

Three years after his arrival in Sydney he is listed, with Chief Justice Forbes and other leading citizens, as an officer of The New South Wales Temperance Society. In the same year (1835) he founded the Australian Total Abstinence Society and placed it under the patronage of St. Patrick.

Neither Father Therry, therefore, nor John O'Sullivan could have been surprised to read that he had taken to the platform once more and launched out again in his familiar and trenchant manner against what he so rightly called "the grievous and debasing sin of the time". "The grievous and debasing sin of this age and of this country", he proclaimed, "and that by which the anger of an offended God is enkindled against the people, is that of DRUNKENNESS. By this detestable vice the superabundant natural gifts with which Providence has blessed Australia are squandered in offending the Divine Giver of these treasures, and the very means that God has provided for the use and benefit of the people of this land, are turned against Him and are perverted to the temporal and eternal ruin of the people who lavish these means on intoxicating drink . . ." Week after week he returned to the same theme, listing in telling and arresting phrases the thousand and one evils that flow from drunkeness until he became known from one end of the country to the other as the "Father Matthew of Australia".

"Have you heard", says Mr. O'Sullivan, in another charming epistle to Hobart, in June, 1843, "that Father McEncroe has joined the

Benedictines? Well, he has; and so have Fathers Farrelly and Brady". A fortnight later he writes again, confirming his previous report. What the old missionary replied is not recorded, but to those who had been closely observing the course of events in Sydney since the return of the Archbishop and Dr. Gregory the story seemed neither incredible nor unlikely. In fact his Grace had made it very plain that for the future he wished his presbytery to be a monastery, his clergy to be religious and all candidates for the priesthood (even those in Irish colleges) to be ordained by himself and to take the religious habit.

Before Father McEncroe's real intentions could become known, however, an event occurred that showed clearly that many of the clergy were not disposed to take kindly to the new order of things. In 1843 Father John Rigney was switched from the Illawarra, where he had become immensely popular, to Moreton Bay. "A most superior man and a most excellent priest", he was far too good, said his hosts of admirers, to be wasted on a handful of bushdwellers away in the Never Never. So they rose up as one man and told his Grace exactly what they thought about the appointment. Rather than risk a schism on the South Coast his Grace capitulated and sent Father Hanly instead. The next week, however, Father Rigney and a number of other priests were notified that in future £50 would be stopped from their salaries for the upkeep of the monastery. This was the occasion for a number of anonymous letters to be sent to the Archbishop, for one of which Father Rigney got the blame. A mysterious person known as "P" was afterwards proved to have been the culprit, but Father Rigney was so annoyed by the accusation that he declared his intention of returning to Ireland after Christmas. Fathers Gould, Fitzpatrick, and Coffey said they would go with him. Eventually all four were prevailed upon to reconsider their decision, but the first wedge had been driven in an ever-widening breach.

R. WYNNE.

(To be continued)

Dogmatic Theology

DOGMATIC THEOLOGY.
THE SACRAMENTS—SIGNS OF GRACE.

In the definition of a sacrament the word *sign* deserves more than casual attention. For the external appearance of the Sacrament always reveals to us what God is accomplishing within our souls. The Sacraments, by their very nature, are demonstrative signs; they are like sign-posts which direct our attention to the grace which they confer.

In Baptism a soul is reborn, invested with the life of grace, purified from sin. All this is effected by the mysterious power of God and is never seen by man. The eyes of flesh have a restricted vision, and cannot penetrate to the depths of the soul to see the profound change that has taken place. But God makes these effects visible to us by means of the external ritual of the Sacrament. In the ceremony of Baptism we see water poured on the forehead; we hear the words of divine mandate, "I baptise thee in the name of the Father and of the Son and of the Holy Ghost". By this means we are given a demonstration, in word and action, of what is taking place in the soul by divine power. The Sacrament is the visible form of the invisible grace. The bodily washing with water is an external manifestation of the spiritual cleansing of the soul. The mysterious effect of Baptism is reconstructed in sensible shape and form by the outward sign.

We do not claim that the Sacrament is a perfect image, an exact representation, of grace. The external sign of the Sacrament is not like a photograph or a mirror in which grace is visibly reflected. That would be impossible. Grace is entirely supernatural and could never be perfectly imaged by a material reality. An artist can paint a portrait which is the living image of his subject, but he could never capture on canvas the image of divine grace. A cameraman can faithfully record a human action, but there is no way of recording God's action by a perfect likeness. Statues, photographs, and portraits are real signs—formal images and perfect reproductions of the things they signify. But the Sacrament is a different type of sign. A man looks like his photograph; but grace has no resemblance to water, or bread, or oil.

The Sacraments are signs that give us a proportionate idea of what the grace of God does to our souls. The external ritual has a true

resemblance to the internal effect, but the resemblance is based on proportion. In Baptism the external ceremony conveys this message: just as water washes and cleanses the body from stains, so the grace of God purifies the soul from sin. In the Eucharist the external sign declares that just as bread provides the body with physical nourishment, so the Blessed Sacrament furnishes the soul with spiritual nourishment. In Baptism it is as though Christ says to us: "I know that you cannot see what I am doing in your soul, but here is a sign that will give you an idea: just as this water washes your body from material impurity, so my grace is even now cleansing the stain of sin from your soul". It is by this means that the Sacrament declares and makes known to us the grace of God. The Sacrament is a demonstrative sign of grace.

* * * *

THE SACRAMENT IS AN EFFICACIOUS SIGN.

Our understanding of the Sacraments would be essentially defective if we considered them merely as signs. The Sacrament is more than a sign of grace; it is also of its nature a cause of grace. The Sacraments, by divine institution, produce the very grace that they signify. Human signs do not possess this power. To a world wearied of war, the emblem of the dove is still the sign of peace; but it has no power to cause peace. The Sacrament, on the contrary, is an efficacious sign; it truly causes the spiritual effect of which it is the symbol.

The external ritual of Baptism, for example, gives visible expression to the drama of life and death which is enacted within the human soul. Considered as a sign, Baptism is a symbol of death and resurrection. But by divine power the Sacrament actually produces a death to sin and a resurrection of the soul to the life of grace. It is only because the Sacrament is an efficacious sign that St. Cyril of Jerusalem could speak of the paradox of Baptism. "And at the self-same moment you died and were born; and that water of salvation was at once your grave and your mother. And what Solomon spoke of others will suit you also; for he said, *There is a time to bear and a time to die;* but to you, on the contrary, the time to die is also the time to be born; and one and the same season brings about both of these, and your birth went hand in hand with your death". (*Myst. Catech.,* 2, 4.)

The Sacrament, by causing grace, reveals itself as an action of Christ. Material things and human words could never produce grace by their own power. In the Sacraments we are not asked to believe in

the impossible, but to believe in Christ. It is He who gave, and still gives, to the Sacraments their power of causing grace. They are simply instruments in the hands of Christ, instruments to which He communicates His divine power at the moment of administration. It is true that we never see Christ Himself acting in the Sacraments; but He does permit us to examine, to take in our hands the materials which He uses in order to sanctify souls.

Though the Sacrament is visibly administered on earth, it must still be considered as an action of Christ. Our divine Lord did not lay aside His priesthood on the day of His Ascension into heaven. By the Incarnation, the Son of God was constituted the sole Mediator between God and man, the Eternal High Priest of the human race. And He continues to exercise His priesthood through the Sacraments. In the Sacraments Christ is ever active in the work of our sanctification, through them He daily purifies the human soul and assimilates it to God. Our divine Redeemer is ever present in the Sacraments by His power which he infuses into them as instruments of sanctification. For the Sacraments are the actions of Christ Himself, transmitting the grace of the divine head to the members of the mystical body. (*Med. Dei* c. I.)

The Sacraments, then, are efficacious signs of grace. The Sacraments of the New Law, says St. Thomas, are both signs and causes. And so they effect what they signify. (*S. Th.* III, Q. 62, a. I ad I.) Every Sacrament has a twofold function. Firstly it acts as a sign, which makes an appeal to our senses and carries a message to the intellect. It signifies grace and leads our minds to a knowledge of God's action within the soul. Considered from this point of view, the Sacrament performs a psychological function of stimulating the intellect to an awareness of divine grace. Secondly, the Sacrament acts as a cause, conforming our souls to the image of Christ. It realises and brings into existence the very grace that it signified. Considered from this point of view, the Sacrament performs an ontological function of causing grace. So the Sacrament makes grace known, and makes grace exist within the human soul.

It is in this way that the Sacraments of Christ differ from the Sacraments of the Old Law. In the Old Testament there were Sacraments by which the Jewish nation testified to their faith in the Messiah and Redeemer. They prefigured and foreshadowed the Sacraments of the New Dispensation. Circumcision was the type of Baptism; the paschal lamb and the loaves of proposition were a figure of the

Eucharist, both as a sacrifice and as a Sacrament; the legal purifications of the Mosaic Law were a type of the Sacrament of Penance; and the consecration of the Levitic priesthood was the fleeting shadow of the priesthood of Christ in the Sacrament of Order. In the Old Law there were true Sacraments, sacred signs which represented grace; but they had no power to infuse that grace into the soul. It is only the Sacrament of Christ which produces what it signifies.

* * * *

THE NECESSITY OF THE SACRAMENTS.

A faith, which seeks understanding, will naturally inquire why God has chosen to communicate His gifts by means of Sacraments. Why is it that grace is manifested and conferred by material signs? It is quite clear that God Himself can infuse grace without employing any Sacrament. The Spirit of God breaths where He wills, and has no need of a sacrament to effect, or even announce, His presence.

To understand why God has instituted Sacraments, we must begin with the nature of man himself. The Sacraments are instituted for man, and are adapted by God to meet his requirements. St. Thomas puts forward three reasons to explain the necessity of the Sacraments: "Sacraments are necessary for man's salvation for three reasons. The first is taken from the condition of human nature, which is such that it has to be led by things corporeal and sensible to things spiritual and intelligible. . . . The second reason is taken from the state of man, who in sinning subjected himself by his affections to things corporeal. . . . The third reason is taken from the fact that man is prone to direct his activities chiefly towards material things". (*S. Th.* III, Q. 61, a. I.)

a) *The law of human knowledge.* Man is essentially composed of body and soul; he is a creature of sense and intellect; by birthright he holds the passport to two words—the world of sense and the world of the spirit. And he comes to a knowledge of spiritual things through the medium of his senses. A word is spoken; the sound vibrates through the air, is caught by the ear, and eventually conveys a message to the mind. The five senses are the open gateways to the spiritual world. We are so constructed by nature that we reach mental and intellectual knowledge through the medium of the senses. God, who perfectly understands our nature, adapts His own divine activity to our requirements. In the Sacraments His grace is manifested and brought to us through sensible signs. "The condition of human nature is such that it has to be led by things corporeal and sensible to things spiritual and intelligible. Now it belongs to divine providence to provide for each one according as its condition requires.

Divine wisdom, therefore, fittingly provides man with means of salvation, in the shape of corporeal and sensible signs that are called Sacraments". (*S. Th. loc. cit.*) The grace of God is embodied in material things so as to conform to the nature of man, who himself is a spirit embodied in flesh and blood.

This divine adaptation of the Sacraments to man's nature finds expression in the writings of St. John Chrysostom: "If man were not clothed with a material body, these good things would have been presented to him naked and without any covering; but as the soul is joined to the body it was necessary to employ sensible things in order to assist in making them understood". (*In Matt. Hom.* 83, *n.* 4.) Man naturally expresses himself in signs. His thoughts must be clothed in words before they can be communicated to others; his deepest emotions of heart find their natural expression in gesture, word and action. And God, too, expresses Himself in signs for the sake of man. The Sacraments are visible manifestations of God's love and power. The whole supernatural world of grace is expressed in the Sacramental sign because the nature of man demands it.

b) *The law of compensation.* The material world of creation was designed to lead man to God. Through his senses, man could appreciate the brilliant splendour of the universe and realise to some extent the grandeur and majesty of the God who had fashioned it. The world is the mirror of divine perfection. But man so often allows the enchantment of eye and flesh to lead him from his Creator. The beauty and perfection of creatures, the pleasures of sense life, the desire to possess the earth have for man a fatal attraction. It is only fitting that man, who is betrayed through his senses, should be restored to God through his senses in the Sacraments. "Man in sinning subjected himself by his affections to corporeal things. Now the healing remedy should be given to man so as to reach the part affected by disease. Consequently it was fitting that God should provide man with a spiritual medicine by means of certain corporeal signs". (*S. Th. loc cit.*)

(c) *The law of human activity.* The urge to bodily activity is a natural human impulse, and it becomes a means of sanctification in the Sacraments. In the Sacrament of Penance our sentiments of heart are laid bare in gesture and action; we humbly kneel and confess our sins; we express our contrition in words. And these actions become a part of the sacramental sign itself and the instrument of grace. The human need for activity finds a spiritual response in the Sacraments. "Man is prone to direct his activity chiefly towards material things. Lest,

therefore, it should be too hard for man to be drawn away from bodily actions, bodily exercise was offered to him in the Sacraments". (*S. Th. loc. cit.*)

Liberal theologians prefer to regard the Sacraments as a degradation of the finer human instincts, as a betrayal of man's intellectual heritage. For us, says Harnack, there is no sadder spectacle than these transformations of the Christian religion, which from what originally was the adoration of God in spirit and in truth, becomes the cult of symbols. It was to destroy this form of religion that Jesus Christ suffered crucifixion, and here it comes back to life under the mantle of his name and authority.

They argue that God is a pure Spirit, that man is a creature of intellect; so the only method of sanctification worthy of God and man is an entirely spiritual one. It was this vision of pure religion which inspired the words of Christ: "The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him". (*John* 4, 23.) The Sacrament, with its appeal to the senses and its reliance on bodily activity, is a barrier between the soul and God.

This attitude towards the Sacramental life betrays a stubborn refusal to face reality. God is a pure spirit, but man is not. Man is by nature a creature of sense and intellect; he uses his senses as a medium of expression and as a stimulus to mental activity. St. Thomas met a similar objection with the response that the man who proposes it has forgotten his own humanity. "It is not surprising that the heretics who denied that God is the author of our bodies attacked bodily signs of adoration offered to Him. They show in this that they have forgotten their own humanity, since they no longer see how sense expression is necessary for the thought and love within us. Yet it is a fact of experience that the gestures of the body serve to excite our love and thought. Clearly, then, it is proper to make use of bodily things for the raising of the soul to God". (*Summa Contra Gentiles* 3, 19.)

The Sacraments of Christ are wonderfully designed to conform to the nature which God has created and sin has wounded. They are truly the *magnalia Dei*—actions of Christ, signs of grace, fountains of divine life.

C. F. TIERNEY.

Moral Theology and Canon Law

CONFIRMATION IN DANGER OF DEATH.

Dear Rev. Sir,

1. Is there a short form approved for administering the Sacrament of Confirmation *in periculo mortis*? In an extreme case, would it be valid and lawful merely to anoint the forehead with form *Signo te signo crucis,* etc.?

2. Is it necessary to have a sponsor for Confirmation *in extremis?*

3. If the child (or adult) appears to be already dead, may the priest, who has the necessary facilities, administer Confirmation conditionally? Is there any obligation for him to do so?

MISSIONARIUS.

REPLY.

1. The rite of Confirmation administered by a Bishop is found in the Roman Pontifical, and in the Ritual if the minister be a simple priest. In neither of these books is there provision for a short form to be used in cases of urgency. As Confirmation, unlike Baptism, and sometimes Penance or Extreme Unction, is not necessary for salvation, there does not seem to be the same reason for omitting the unessential portions of the sacred rite to ensure the validity of the Sacrament before the person expires. At any rate, the ceremony is not a long one, and could be performed expeditiously, should occasion arise.

To omit the portions of the rite which precede and follow the anointing with chrism would not be lawful, for we are warned in can. 733: "In the performance, administration and reception of the Sacraments, the rites and ceremonies prescribed in the ritual books approved by the Church are to be observed accurately". No provision is made for a shorter rite of Confirmation, and so any abbreviation would be contrary to what is prescribed in the approved liturgical books.

The validity of the Sacrament administered in the manner mentioned could hardly be called into question. The Sacraments are composed of matter and form; and, if these are applied to a subject capable of the Sacrament by a minister having the correct intention, the Sacrament is valid. There have been various opinions as to the proximate matter of Confirmation. St. Alphonsus (*Theol. Moral.* lib. VI, n. 164) speaks of three different teachings. Some thought the matter of the Sacrament was the imposition, or rather extension, of hands which takes place at the beginning of the ceremony. Others held that together with

this initial imposition of hands there was required a second which accompanied the anointing; and, finally, there is the opinion, now held as practically certain, that the sacramental element is to be found exclusively in the anointing together with the imposition of hands that necessarily accompanies it. This is the doctrine contained in can. 780, where it is stated that Confirmation should be conferred by the imposition of hands together with the anointing with chrism on the forehead. . . . The question is treated at length by St. Alphonsus (*loc. cit.*) and one can easily believe him when he says that he spent fifteen days of sweat and labour on the study of the canons and various writers—only to be left in a state of indecision. For himself, he advances three reasons which, he maintains, establish the certainty of his thesis that the proximate of Confirmation is the anointing on the forehead by the hand of the Bishop in the form of a cross. These reasons are the authority of Pope Eugemius IV in the *Decretum pro Armenis* (A.D 1439. D. 679), the universal teaching and practice of the Church from earliest times, and the words of Pope Benedict XIV in an Encyclical Letter *Ex quo primum* to the Archbishops and Bishops of the Greek rite (1st March, 1756). To the mind of the holy Doctor each of these considerations is in itself sufficient to carry conviction. The force of the *Decretum pro Armenis* has often been discussed; the practice of the Church would need a long article for its proper statement and exposition, and so we will content ourselves with quoting the words of the learned Benedict XIV: "Let it be said beyond controversy that in the Latin Church the Sacrament of Confirmation is administered by using sacred chrism, or olive oil mixed with balsm and blessed by a bishop; while the minister makes the sign of the Cross on the forehead of the recipient, and, at the same time, pronounces the words of the form". (Fontes Codicis II, 438, par. 52.) Whether the reasons adduced would be accepted with the same satisfaction by all is another matter. Nevertheless, it is now the common teaching that the whole Sacramental rite is to be found in the anointing with chrism by the hand of the bishop, which is an imposition of hands, and the recital of the words of the form. The first imposition of hands is not to be found in the rite in use among the Greeks, and the validity of their Confirmation cannot be doubted. Finally, there are declarations of the Holy Office that candidates who arrived after the first imposition of hands were validly confirmed (17th April, 1872. Collect. de Prop. Fide n. 1383).

The answer to our correspondent's question is that the omission

of all ceremonies at Confirmation, except the anointing of the forehead and the words of the form, would not make the Sacrament invalid, but such a procedure would be unlawful.

2. A sponsor is required for Confirmation, even when administered *in extremis*. According to the ancient custom of the Church, as in Baptism, so also in Confirmation, a sponsor should be procured, if one can be had (can. 793). It is commonly held that the obligation is a grave one, but from the wording of the canon it is evident that the Sacrament should not be deferred because of the absence of a sponsor. Any reasonable difficulty in obtaining a sponsor would excuse from the need of his presence. In danger of death, when time is an important consideration, it will often be out of the question to search for a suitable sponsor.

3. In case of doubt as to whether the person has already died, the general principle of administering the Sacraments conditionally would seem to justify the adoption of such a course in the present case. To give the Sacrament absolutely would expose it to the danger of nullity, while to omit it altogether would possibly deprive the person of an important present grace and consequent glory in heaven. It is true that Confirmation is not necessary for salvation, but the solicitude of the Church that no one should be deprived of the opportunity of receiving it, is proof that its omission is a great loss to the soul. Hence, we believe that Confirmation could be given conditionally to a person who was apparently dead, in the same circumstances as some other Sacraments are thus administered. There can be no question of obligation to do so in the case of Confirmation in the same way as there would be for Baptism or Extreme Unction, on the reception of which the eternal salvation of a soul may depend. Further, if it is practically safe to hold that there is no grave obligation on an individual to receive Confirmation, *a fortiori*, there can be no serious precept binding a priest to administer it, when its validity is open to grave doubt.

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ABLUTIONS AT MASS WHEN PRIEST IS TO BINATE IN THE EVENING.

Dear Rev. Sir,

A priest says Mass on Sunday morning and again in the evening. May he take the ablutions at the first Mass in both wine and water, or should he use water only?

QUID FACIEDUM?

REPLY.

The conclusion we draw from the Apostolic Constitution *Christus Dominus* and the accompanying Instruction of the Holy Office, is that any ablutions taken at Mass, when the priest is to celebrate again on the same day, should be in water only.

We may note that there is no obligation to take the ablutions when the priest is to say another Mass. The Instruction referred to simply states: "All priests who are to celebrate twice or three times may (*possunt*) take the ablutions prescribed by the rubrics of the Roman Missal in their preceding Masses, but only in water, which, according to the new principle, does not break the fast" (n. 7. Also Const. Apost. IV). It seems clear that the wine of the ablutions is considered as alcoholic drink which would break the Eucharistic fast. In the following number of the Instruction (n. 8) the case of inadvertence is dealt with, and it is expressly stated that should the priest take wine at the ablutions without thinking, he is not forbidden to celebrate the second (or third) Mass. This is an exception to the rule, and is granted to prevent scruples and to help the priest who may find himself in a difficulty because of human forgetfulness. Before the promulgation of the new Legislation on the Eucharistic fast, a priest who had the faculty to take liquid refreshment before Mass was forbidden the use of alcohol according to the terms of the Letter *Optime novit* of the Cardinal Secretary of the Holy Office (22nd March, 1923); but a declaration of the same supreme Congregation (16th November, 1923, A.A.S. XV 585) made it clear that a priest who enjoyed this faculty could take the customary ablutions at his first Mass. This concession has been modified to the extent that the ablutions henceforth must not be taken with wine.

With regard to the Mass celebrated during the evening, the rule is that both priest and the faithful who communicate are forbidden alcohol of any kind (*omne alcicolicorum genus*) except as part of a meal, whereat a restricted use of alcohol is permitted. The conclusion seems to follow. The ablutions prescribed by the rubrics of the Missal are alcoholic; they do not form part of a meal. The one reason allowed by the new legislation for celebrating Mass again on the same day (i.e. the period of twenty-four hours from midnight to midnight), if wine were taken at the ablutions, is that the priest acted through inadvertence when he used wine instead of water only.

CONCERNING PRIVATE BAPTISM. RESUMPTION OF MARRIED LIFE AFTER CIVIL DIVORCE

Dear Rev. Sir,

1. When Baptism has been conferred by a lay person in case of necessity, is it a good principle to consider such a Baptism as of doubtful validity and repeat it conditionally?

2. If two persons who are validly married obtain a civil divorce, is there any reason in Canon Law which would prevent them from resuming their married life? What should be done, in case one of them had attempted a second marriage according to the civil law?

PERPLEXUS.

REPLY.

1. The Sacraments should not be repeated even conditionally, unless there is a well-founded doubt as to the validity of the previous ministration. We think that it would be unwarranted to conclude that all Baptisms conferred by lay people are only doubtful. The rite of Baptism is simple, and we feel it is within the capacity of an ordinary man or woman to understand what is required and to carry out the ceremony without endangering the Sacrament. The parish priest is instructed by the Ritual (Tit. II, Cap. I, n. 17) and can. 743 of the Code to ensure that the faithful and, particularly, midwives, doctors and surgeons learn the correct method of conferring Baptism in case of necessity. Surely, one can be satisfied if the Sacrament has been conferred by an intelligent person who can give an accurate account of what he has done, especially if the priest has taught him how Baptism should be administered.

Perhaps a more prudent principle to adopt would be to suspend judgment on the validity of Baptism administered by a lay person until inquiries have been made as to who performed the ceremony and certainty obtained that none of the essentials were omitted. If a prudent doubt remains, then the Baptism should be repeated conditionally. Although every act is presumed valid in law, the fact that Baptism is necessary for salvation justifies its conditional repetition, when moral certainty as to its validity is lacking. But Baptism administered by a lay person is not necessarily a matter of prudent doubt that would destroy moral certainty.

2. The decree of civil divorce in no way affects the matrimonial status of the parties: at most, it concerns the civil effects of the marriage contract. Consequently, the divorced persons may resume their married life, if we regard merely the prescriptions of positive ecclesias-

tical law. In fact, the law requires that husband and wife who have been separated should come together, when the reasons for their separation no longer hold—except one of them has been guilty of adultery. An exception would occur if they had been separated by the authority of the Ordinary. The innocent party would not be then bound to admit the other to reconciliation, unless in obedience to a new decree of the Ordinary, or after the expiry of the time which may have been determined at the pronouncement of the separation. (Can. 1131, par. 2.) The circumstance of civil divorce gives rise to difficulties which may justify some delay in the resumption of married life, as we shall immediately explain.

The civil law would not regard the reunion of the divorced persons as a matrimonial partnership: the children subsequently to be born would be ranked as illegitimate and the wife, as such, would have no legal claim on her husband. Further, though their coming together is not sinful, in the eyes of many it would have the appearance of sin, and non-Catholics could easily judge it as concubinage. This would have a detrimental effect on the public reputation of the parties, and could be also the occasion of scandal. Admittedly, the scandal would be scandal of the weak, but it may lessen the esteem in which the Catholic Church is held, and cause not a little difficulty in the minds of otherwise well disposed people. For these reasons, based on the obligations of the law of charity towards themselves, their future children and their neighbours in general, divorced persons wishing to resume married life, should first take steps to ensure that the civil law recognises their reunion. This can be easily done by going through the marriage ceremony again. While the civil law regards such an act as a legal marriage, it is nothing more than a renewal of consent for the sake of the civil effects of marriage. Seeing that it is merely a civil function, there would seem to be no objection to performing it in the presence of a registrar. On the other hand, a priest who is duly registered to celebrate marriages, is authorised to act on behalf of the State, and he may witness the renewal of consent, enter it in the State Marriage Register, and forward the certificate in the usual manner to the District Registrar of Marriages.

If one of the parties had attempted another marriage in the meantime, a decree of civil divorce would have to be obtained covering the second "marriage" before any renewal of consent to be effective in civil law. Otherwise, there could be an action in the State courts for bigamy, and the same courts would regard the resumption of married life as

concubinage, with no legal protection for wife or children. If the divorce cannot be procured, the parties still possess the right to come together again. Whether they should refrain from exercising it, in view of the difficulties, is a question that would have to be decided in a particular case after weighing the force of the difficulties mentioned above.

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ACTION FOR BREACH OF PROMISE.

Dear Rev. Sir,

John proposes marriage to Mary, who sometimes refuses and sometimes just puts him off. John leaves Australia for a colony of a foreign Power, and though he corresponds with her, does not refer to marriage in his letters. Mary decides she would like to marry John, and lets him know she is preparing for their marriage. John does not dissuade her. Later he writes to tell her he hopes to marry some one else. Mary sues him for breach of promise. An Australian court has no jurisdiction to hear the case unless John proposed to her after he left Australia. Although John did not do this, Mary swears he did. She wins the case and he is forced to pay her £600. Now Mary is worried and asks:

1. Has she done the wrong thing?
2. Is she bound to restitution?
3. If so, to what extent? John had offered to pay her £400 out of court.

NAVIS.

REPLY.

1. Mary has done wrong in more ways than one. She took a false oath and is guilty of perjury. Next, she was the cause of a decision of the court which was unjust. The court acted unjustly, if, as our correspondent states, it had no jurisdiction to hear the case. Further, it seems that it was influenced in arriving at its decision by assuming as true that John had proposed marriage after he left Australia. Since this assumption is contrary to fact, any conclusion or judgment based upon it would be unjust. Finally, Mary took advantage of the decision of the court and accepted a considerable sum of money to which she was not entitled.

The question of perjury does not call for elucidation. To invoke the Name of the God of Truth in witness to a falsehood is a sin which is serious of its very nature.

Mary must accept the responsibility for the action of the court in a process where it had no jurisdiction. She deliberately deceived the ministers of justice, and, in consequence, they proceeded to hear a case

they had no right to judge; and, when they did so, she submitted false evidence which must have swayed them considerably in arriving at their judgment. To interfere with the course of public administration by legitimate authority is a violation of legal justice, and in the present case cannot be regarded as anything but a serious matter. Lastly, she had no right to the money which she accepted, and thus sinned against commutative justice in a matter of grave moment—six hundred pounds.

It is doubtful if there was ever a promise of marriage between John and Mary which would be valid from the very nature of things. John asked Mary to marry, and if we accept this as a promise on his part, it was not valid until it was accepted. While he was still in Australia, the proposal was either refused outright or acceptance was deferred. When he had departed, Mary intimated what could be interpreted as her acceptance; but it is not clear that John had not already revoked his intention to bind himself to enter marriage with her. It is true he did not deny it, and he permitted her to make preparations for the marriage; but the fact that he did not mention matrimony in any of his letters is a strong indication that he had changed his mind on the matter. Something more than the argument from silence would seem to be required to establish beyond doubt that John still intended to make Mary his wife.

Whatever about the weight of these considerations, the promise to marry in the circumstances is invalid, since it was not entered according to the proper form. It is stated in can. 1017, par. 1: A promise of marriage, whether it is unilateral or bilateral, which is called an engagement, is null for both the internal and external forum, unless it is made in writing, signed by both parties and by either the pastor or Ordinary of the place, and at least two witnesses.

It is evident that the arrangement to marry, if there was one, between John and Mary was not entered into with these formalities. Consequently, it affords no ground for action in the Ecclesiastical Courts, and imposes no obligation in conscience. The public good demands that many persons be guarded against the results of their own foolishness, and so, by positive law, the Church declares invalid any promise to marry that is not legally entered on, just as she invalidates any attempt at marriage which is not contracted according to the canonical form. Consequently any obligation that John may be thought to have to compensate Mary could come only from the decision of the civil courts. We have seen that, in this case, the decision of the court was invalid, for one good reason, that it lacked jurisdiction. John is

under no obligation in conscience to pay the money to Mary.

2. Mary has no title to the sum awarded by the court. The fact that John has apparently acquiesced does not give her a right to the money. He accepts the decision of the court because he has no reasonable alternative. He cannot easily appeal on account of his absence, and to refuse to comply might cause him further embarrassment. He is probably glad to have heard the last of the unpleasant affair.

3. Mary is bound to refund the whole amount. If she had accepted the four hundred pounds offered she could have, perhaps, retained it. The title to it would have been a gift, not a payment of obligation. Since she refused it, the offer would no longer hold, and she would be bound to make restitution of the six hundred pounds, unless it can be shown that John is willing to remit the debt.

* * * *

AMPUTATION OF A LIMB.

Dear Rev. Sir,

Titius' right arm is withered as the result of poliomyelitis contracted some years ago. The doctors assert that an artificial limb would be more beneficial to him than a natural one, which is not only useless, but a hindrance to his work, and at times a physical incumbrance. Would he be justified in undergoing the operation for the amputation of the arm?

INFIRMUS.

REPLY.

The principal underlying the answer to this question is that each member of the body exists for the good of the whole. Whenever a member, not necessary for the existence of the person, is a danger to life, it may be sacrified for the preservation of the whole body. The whole is to be preferred to a part, even of the human body. If a limb or any other portion of the body has become atrified and merely useless, it would not follow that it could be forthwith disposed of. We cannot deprive ourselves of our members merely because we can no longer use them: they are not subject to our complete dominion. But if the atrified member is a source of annoyance and tends to hinder our normal life in the course of our work, or is a source of pain or physical distress, then the good of the body would seem to demand that it be taken from us. The greater the inconvenience, the more easily could the amputation of the limb be justified. It seems, in the case submitted,

that Titius could lawfully submit to the operation. He would be better without the withered arm, which prevents him from leading the life of a normal human being.

(In a future issue we hope to discuss at length the question of mutilation.)

JAMES MADDEN.

* * * *

SHORT NOTICES

ALL FOR ALL, by Mother M. Oliver. Printed privately. On sale at Pellegrini & Co., E. J. Dwyer, W. P. Linehan. Pages 90. Price, 8/6.

This biographical sketch of Mother Mary Stanislaus of the Institute of the Blessed Virgin Mary has the warmth of a tale told by the fireside. Quite obviously the author prepared it as a labour of love.

In the Spring of 1866 Barbara Mulhall decided that she would like to serve God as a nun. The Irish girl of fifteen was soon being called Sister Mary Stanislaus in the Novitiate of Loreto Abbey, Rathfarnham. In 1883 the quiet routine of her life at Loreto Convent, Gorey, was ended with instructions to prepare for a journey to Australia, where she was to take up the duties of Novice Mistress at Mary's Mount, Ballarat. It was in this convent, forty years later, that Mother Mary Stanislaus died.

A few paragraphs and a handful of dates can pinpoint a person in the history of a Religious Institute; but that is not the author's intention in this sketch. This is an introduction to a person whose sanctity and wisdom meant much to Loreto, and it is these qualities in Mother Mary Stanislaus that this little book sets out to show us.

W.E.H.

* * * *

A SPOILED PRIEST AND OTHER STORIES, by Canon Sheehan. Dublin. Clonmore and Reynolds Ltd. 1954. 122 pp. 8/6.

How interesting, and so often how sad, it is to read the books we read years ago. Canon Sheehan has been dead forty years, yet he retains the interest of readers, because he was a good story-teller, and that Mr. Somerset Maugham assures us is the supreme and necessary gift of the novelist. All of us have read about the handsome, dashing Kevin O'Donnell, and the wonderful holidays with his father, the school teacher, when he came home from Maynooth. But the summer holidays came one year, but Kevin O'Donnell did not return. He had been "clipped". Curiously enough he had been "clipped" in the previous years. Yet the handsome Kevin did not deem it expedient to warn his father of the possibility indeed, on his form, of the hot probability, of the final blow. The scene of the calling to orders is very well done, and it is a day at Maynooth that Sheehan has sent around the world. The conclusion of the tale is far-fetched, yet it is moving—*le vraï bon theatre*. And as with the other tales in the book, the Irish novelist shows that he had the touch.

T.V.

Liturgy

VERNACULAR VERSIONS OF THE SCRIPTURES AT MASS.

Dear Rev. Sir,

Is it permissible for a priest to read to the people on Sundays Monsignor Knox's translation of the Epistles and Gospels. They are authorised for public use in England, but does this entitle priests to read them publicly here, in the absence of any explicit direction to the contrary from his Ordinary? Must he have an explicit permission in favour from his Ordinary?

VULGATUS.

REPLY.

The Pontifical Biblical Commission was asked, in the name of the Dutch Episcopate: 'Is it allowable to have the liturgical extracts from the Epistles and Gospels read according to translations derived not from 'the ancient Latin Vulgate edition' but from the original Hebrew or Greek texts?' The reply was: No, the translation of Sacred Scripture used for public reading to the faithful must be one that is made from the text approved by the Church for the Sacred Liturgy (cfr. *A.A.S.* XXVI (1934), p. 315; *A.C.R.* XI (1934), p. 280).

Some nine years later, 22nd August, 1943, the Commission published a further Reply relating to the use of versions of the Scriptures, especially those made from the original texts. The second part of this reply refers explicitly to those sections read to the faithful at Mass. The vernacular translation of the biblical passages which priests celebrating Mass are to read to the people as custom or occasion demands, after the reading of the liturgical text, should in accordance with the reply of the Pontifical Biblical Commission (*A.A.S.* 1934, p. 315) agree with the Latin liturgical text, though it remains permissible, if judged expedient, to give suitable explanation of the said translation by the help of the original text or of another clearer translation (cfr. *A.A.S.* XXXV (1943), pp. 270-271).

Commenting on this reply, the Secretary of the Commission, Fr. Voste, O.P., wrote: 'Thus in fact will be read a version of the original text critically established. The scope and obligation, therefore, of the decree...of 30th April, 1934, should not be unduly pressed... (*Biblica.* 27 (1946), p. 319).

Canon 1390 of the Code requires that all editions of the liturgical

books or parts of them must have the approval of the Ordinary of the place in which the book is printed or published, testifying to its agreement with the official texts of the Church. The following Canon states that vernacular versions of the Scriptures require the approbation of the Holy See, or else must be published under the supervision of the Bishops (1391). The version of the Epistles and Gospels by Monsignor Knox has been made from the Vulgate and has been approved for public use by the Hierarchy of England and Wales. It would seem, then, that this version could be used here in Australia, unless the local Ordinary has determined otherwise.

* * * *

THE FORM OF THE SACRED VESTMENTS.

Dear Rev. Sir,

Would you please answer the following questions in the *A.C.R.*:—

(i) Has the Holy See given approval to the use of Gothic vestments.

(ii) If not, does custom justify their use?

BEWILDERED.

REPLY.

The question of the lawfulness of the so-called Gothic vestments is by no means new, nor can it be denied that their use is becoming ever more common. However, when it comes to an examination of the legislation dealing with their use one finds some conflict between writers. So, for instance, Father O'Connell writes: 'According to the legislation at present in force, then, for churches of the Latin rite, in the making and use of vestments, it is not lawful, without consulting the Holy See, to depart from the present received usage of the Church in Rome, and introduce another style and shape, even an old one' (*The Celebration of Mass,* London (1949), vol. I, p. 264). Similarly, Father I. Bellochio in the *Ephemerides liturgicae* (lxi (1947), p. 119) concludes, after a consideration of several decisions of the Holy See, that the mind of the Church is: nihil innovandum vel introducendum esse sine expressa licentia Apostolicae Sedis'. On the other hand, Canon Mahoney thinks that it is forbidden to *introduce* them in places where the innovation would cause disturbance to the faithful. Apart from this, he would consider it permissible to use them, unless the local Ordinary or some lawful superior has forbidden their use (*Questions and answers,* London, 1949, II, pp. 401-403).

In 1925 the Sacred Congregation of Rites was asked whether it was permissible, in the making and use of vestments for the Sacrifice of the Mass and for other sacred functions, to depart from the accepted usage

of the Church and to introduce another style or shape, even an ancient one. The Congregation replied that it was not permissible to deviate from the accepted usage without consulting the Apostolic See, as had previously been indicated in the letter of 21st August, 1863, sent to Ordinaries. A copy of the above letter was published with the decision (*A.A.S.* xviii (1926), pp. 58-59).

More recently several individual replies have been given by the Congregation of Rites. In 1928 a request from the Bishop of Barcelona to use chasubles of the Gothic style was refused. However, in 1938 the same Congregation granted permission to the Coadjutor-Abbot of Montserrat to retain the vestments of the ancient form that had been long in use there. As late as 1947, in answer to a petition that had been made through the Apostolic Nuntio in Venezuela, the Congregation allowed sacred vestments made according to the ancient style to be used until they were worn out (cfr. *Eph. liturg.* lxi (1947), p. 63).

In the pages of the *A.C.R.* of 1933 a good deal of space was devoted to a discussion as to what precisely should be understood by the term 'Gothic'. Some have maintained that those vestments that are commonly called 'Gothic' should be more correctly termed 'ample' or 'ancient Roman', and consequently the above decisions would not apply to them. The obvious interpretation of the decrees would seem to be that in referring to the accepted usage of the Roman Church, the Congregation has in mind that form of the chasuble that is more or less rectangular in shape, both behind and in front, and hangs straight rather than in folds. There may have been some variations in measurements and ornamentations between the several forms of this chasuble, but this was the characteristic form that the chasuble had from about the time of the Council of Trent, and which is clearly distinct from the ample form of vestments.

Considering the matter from the viewpoint of ecclesiastical art, there would seem to be general agreement amongst writers that the ample form of chasuble is more elegant, and, when properly made, in no way inconvenient to wear.

Furthermore, the Holy See has not imposed an absolute prohibition on their use. In fact, as we have seen, the Congregation of Rites has granted permission to use them in certain instances. They have long been used in the Catacombs of Rome, and Pope Pius XII has apparently granted similar concessions to different members of the American Hierarchy (cfr. *Eph. liturg.* ibid. p. 119). It is undeniable that this form of the chasuble is being used widely throughout Europe

and the British Isles as well as in America. The attitude of the Holy See has been a consistent application of the sound principle that to It alone belongs the right to determine everything pertaining to the Sacred Liturgy. The Sacred Congregation has pointed out that it is necessary for the competent authority to exercise control in these matters in order to guard against the variety that would arise were it left to individuals to design vestments according to their own artistic tastes. Furthermore, the Congregation has observed that such changes are oftentimes the cause of confusion and astonishment in the minds of the faithful.

What, then, of the solution of the question in practice? As we noted above, Fathers O'Connell and Bellochio maintain that the permission of the Holy See is necessary before any change in the form of the sacred vestments is introduced. Canon Mahoney, after citing the above documents, has sought to reconcile them with the growing and widespread use of the ample form of vestments, and in this fashion concludes that they may not be introduced where they would cause disturbance to the faithful, which he considers would not be generally verified in the circumstances in which we live. The local Ordinary would be the judge of this situation in His own territory. Righetti in his very excellent manual on the Liturgy observes that the Decree of 1927 has been variously interpreted, but in practice has been regarded as favourable by many Bishops (*Manuale di Storia Liturgica,* Milan, 1950, I, p. 503). At the same time, Dom P. Siffrin, O.S.B., requires a special Indult from the Holy See to permit a return to the medieval chasuble (*Encyc. Cath.,* Rome, 1952, IX col. 1329).

While the solution of Canon Mahoney and others goes far towards harmonizing the law and the actual observance of the law, it still seems difficult to reconcile it with the decisions of the Sacred Congregation of Rites, which declared as late as 1947: 'Per il loro uso quindi si richiede sempre il permesso de questa Sacra Congregazions' (*S.R.C.* in 1947 as above). Perhaps we might hope for a definitive judgment by the competent authority. Meantime our answer to the questions must be:—

(i) In particular cases, when asked, the Holy See has given its approval, but this does not imply that a general approval has been given;

(ii) No.

* * * *

THE DIALOGUE MASS.

Dear Rev. Sir,

Are there any special regulations that determine the manner in

which a Dialogue Mass should be arranged? A reply in the *A.C.R.* would be appreciated.

CELEBRANS.

REPLY.

It is not necessary to refer to the various Decrees of the Sacred Congregation of Rites which pertain to this question. The use of the Dialogue Mass has been commended by the Holy Father in His Encyclical Letter on the Sacred Liturgy as an approved manner of enabling the faithful to participate more fully in the Holy Sacrifice. So He writes: 'We therefore highly commend the zeal which, to enable the faithful to take part more easily and more profitably in the Mass, seeks to adapt the Roman Missal to their use...We also approve the efforts of those who want to make the liturgy a sacred action in which, externally also, all who are present may really take a part. There are several ways in which this may be done: The whole congregation, always comformably with the rubrics, may recite the responses in an orderly manner; they may sing chants corresponding to the various parts of the Mass; or they may do both...At the same time, although such methods do externally indicate that the Mass, being offered by the Mediator between God and men, is to be regarded as the act of the whole Mystical Body, it must be understood that they are by no means necessary to give it its public and communal character. Moreover the 'dialogue' Mass cannot be substituted for the solemn High Mass; . . . We therefore exhort you, Venerable Brethren, in your dioceses . . . to see that the way in which the faithful take part in the liturgy conforms to the rules laid down in the Missal and the instructions issued by the Congregation of Rites . . .' (*Mediator Dei,* trans. ECTS, §§ 111, 113, 116).

The permission of the local Ordinary is necessary for a Dialogue Mass. He has authority to judge of its opportuneness in individual cases and to determine the form that must be followed. Consequently, any instructions that he may issue in this matter must be observed (S.R.C. 30th Nov., 1936, apud *Eph. Liturg.* 1 (1936), p. 95). In this reply it was indicated that it is permissible for the congregation to recite not only the responses normally made by the server at a Low Mass, but also to recite together with the Celebrant those parts of the Mass that may be sung by the congregation at a High Mass, viz., the Gloria, Creed, Sanctus, and Agnus Dei. However, an earlier reply had condemned as an abuse the practice of the faithful reciting aloud the Secret prayers and the prayers of the Canon said secretly by the Celebrant (*S.R.C.* 4375). It is likewise forbidden for the congregation to recite

the verses of the Gloria, etc., *alternately* with the Celebrant (*S.R.C.* 3248, 5).

In practice, then, the congregation may answer all the prayers with the server, and in addition they may recite with the Celebrant the Gloria, Creed, Sanctus and Agnus Dei. Some writers are of the opinion that it is better to reserve to the server alone the responses to the prayers at the foot of the altar, the *Deo gratias* after the Epistle and the last Gospel, and the *Laus tibi Christe* after the Gospel since it is difficult to obtain the desirable unison in these short responses.

* * * *

SLEEPING APARTMENTS ABOVE AN ORATORY.

Dear Rev. Sir,

In arranging the residence for Religious Brothers or Sisters teaching in the school, it is oftentimes difficult to avoid having a bedroom above the oratory. Is such an arrangement ever allowed? If it is, what conditions must be observed?

PAROCHUS.

REPLY.

Absolutely speaking, such an arrangement is forbidden. So, for instance, the Congregation of Rites replied to a query as to whether it was permissible to have sleeping quarters for Seminarians above the side chapels of a Cathedral church (*S.R.C.* 756). The Congregation was later asked whether it could be permitted in a military establishment, in which case there was an intervening storey between the chapel and the sleeping quarters, and it then referred the matter to the judgment of the Ordinary who was instructed to inspect the arrangement (2812). A further question was asked, this time for a school for girls in which the dormitory was situated immediately above the oratory, and it was pointed out that the existing arrangement could not be avoided without grave inconvenience. If necessary, an indult was sought to allow the arrangement to stand. The Congregation granted the request '*pro gratia*', but gave instructions that a canopy should be erected over the altar (3525, 2). In 1908 the Congregation referred to this decision when it declared that it was not allowed to reserve the Blessed Sacrament on an altar, situated under a bedroom, even though the altar had a canopy erected over it (4213, 3). However, commenting on this reply, a writer in the *Ephmerides liturgicae* observed that the negative reply did not exclude the possibility of asking for an indult, provided that

there was sufficient reason for so doing (xxii (1908), pp. 147-48; cfr. also xlii (1928), pp. 209-210). Ordinarily, then, the permission of the Holy See is required to erect an oratory under sleeping apartments, and it will be generally necessary to erect a canopy over the altar. The local Ordinary can in a particular and urgent case, as Cappello remarks, grant the necessary permission (De Sacramentis, ed. 4a, I, § 708, 5).

P. L. MURPHY.

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SHORT NOTICE.

WINNING CONVERTS IN AUSTRALIA. Produced by the Legion of Mary, Melbourne. Hawthorne Press.

In September, 1952, a conference on the conversion of the non-Catholic was organised by the Senatus of the Legion of Mary and held at the Sacred Heart Convent, Burke Road, East Malvern, Melbourne. The purpose of the conference was to provide a symposium on the work already being done in the field of convert-making in Australia, and the result is now available to us in a neatly printed book of 110 pages, containing the contributions of a dozen well-known specialists who discuss the merits of the principal methods generally adopted by the Church in her apostolate.

Father A. Cleary speaks at length on the necessity of organising the laity and few will quarrel with his conclusion, that "only through the laity can conversions be multiplied and only by pressure of organization can the laity be got to fulfil their vocation of being apostles". The formation, then, of an apostolic-minded laity is of prime importance and convert-minded pastors will read with particular interest of several successful experiments in this direction carried out by some Melbourne priests over a number of years.

The efficacy of public missions to non-Catholics is convincingly demonstrated by Fathers Martin and D'Arcy, as is that of instruction classes by the Blessed Sacrament Fathers who report an average of a hundred converts a year. Other distinguished contributors present equally strong cases for day retreats, libraries, the press, radio, films, etc.

R.W.

Homiletics

A DAY AT CAPHARNAUM.

In these days of pictures and maps and visual instruction, there are very few grown-ups who have not some idea of the most beautiful and venerable Lake in the world. It seems more or less necessary to say, however, that the Sea of Galilee is somewhat like a Harp—its name, Kinnereth, whatever be its origin, suggested to Hebrew ears that comparison, which, however, is not even as approximate as the Plough and the Southern Cross that we see in the heavens. A much more exact description would be a Heart. The Lake has almost the shape of an elongated heart. That itself should endear it to us, for we do much of our study of the Divine Heart of Jesus on the shore of the Lake of Gennesareth and on the bosom of its waters. There we can have rendezvous with Him for some two years.

As the Lake represents an expansion of the River Jordan, in the middle in its course, it is not an extensive sheet of water. A run of 13 miles in a boat gives one its maximum length. From the entrance of the Jordan, near where Bethsaida Julias was, to Samakh, its southernmost point, some two miles S.E. of the Jordan's exit, that is its measure. From the westernmost point of the Lake, which was near Magdala (at the southern end of the Plain of Gennasar) to the eastern point directly opposite the distance is less than eight miles—the average width would be about six. The circumference of the Lake is less than thirty miles.

The western, north-western and northern shores of the Sea of Galilee were the principal theatre of the public ministry of our Lord. He probably never entered Tiberias, built by Herod Antipas as his capital, when the tetrarch decided to leave Sepphoris; and there are no records of Christ's activities in the districts to the south of the capital. That does not mean that they were not visited; but Gennasar and the north were privileged.

As we make a pilgrim walk to-day from Tiberias to where Bethsaida was, around what we might aptly call the right atrium of the Heart, we pass, at Magdala, into the Plain of Gennasar. That this was a garden of fruitfulness in the time of our Lord we know well from the descriptions of Josephus. It held many prosperous village-towns, as St. Mark would call them.

Magdala, less than 3 miles north of Tiberias, was the native town of Mary Magdalen. Its full Aramaic name was Migdal Nunya (Tower

of the Fish), and it is almost certainly to be identified with the Salt Fish Centre called in Greek Tarichaia.

Having passed the site of Magdala, we can see on our left, through the Wady el Hammam or Valley of the Pigeons, the famous Horns of Hattin. If the sight does not recall to the critical student the Beatitudes, it will at least remind us of that terrible day, July 14, 1187, when the Crusaders lost their chief battle in the Holy Land.

The walk on the Lake side of the Plain of Gennasar is less than 5 miles. It ends in a little series of mounds, and ruins and sites, which are of special interest. Under a cliff which rises above the Lake are remains still called Khirbet Minyeh (Khirbe being the Arabic for Ruin). In the days of the Mameluke Sultans (after 1250) it was a khan or caravanseray. Nearby is a splendid spring called Ain et-Tine, taking its name from a gigantic wild fig tree which has disappeared long ago. From the end of the third century, the convenience of this source and the dangers of the journey to the eastern side of the Lake tempted pilgrims to abbreviate. They transferred Bethsaida right across the Lake to the Spring of the Fig Tree. On this lead a similar search for Capharnaum at Khirbet Minyeh began in the sixteenth century, and, in the twentieth, some placed the mysterious Dalmanutha (Mk. 8: 10), which was probably near Magdala, at this same spot. Thus the souvenirs attached to more distant, or inaccessible or unidentifiable places were brought near; and at Tabgha, about half a mile further up on the shore of the Lake, the pilgrims venerated the place of the multiplication of bread, which really took place on the eastern side of the water. Tabgha (a name derived from Heptapegon, Seven Fountains) is separated from Khirbet Minyeh by a considerable eminence, rising about 250 feet above the Lake. This eminence was probably the site of that Kinnereth of the tribe Nephthali (Jos. 19: 35), which gave its name, Kinnereth or Kinneroth, to the Lake, and which the Rabbis interpreted in terms of popular etymology (kinnor—a harp, or kinara—an artichoke) as the appropriate name of the harp-shaped Lake or of the Plain of Gennesareth, famous for its pleasant fruits.

From Tabgha we are walking in an east-north-easterly direction along the north-western shore of the Lake, and in twenty minutes (about a mile and a quarter) we come to Tell Hum.

Archaeologists are hard to convince, but there is now a consensus amongst them that in Tell Hum we have the site of Capharnaum, a place which is a household word with us from the Gospels, but which

would otherwise be very little known. A passage in the Life of Josephus, and the order of places followed in the itinerary of a sixth-century pilgrim, Theodosius, seem to fix its position. The ruins show that it was the considerable city pictured in the Gospels, with a Roman garrison, a customs' bureau and an inordinate measure of uppish pride.

There is one imposing ruin at Tell Hum which is the centre of every pilgrim's interest, namely, the synagogue. The building which we now see in its plan and some of its ornamentation belongs to the second century, but there can be little doubt that it was built on the same site as its predecessor of our Lord's time, which owed its erection to that good pagan centurion, whose "Domine, non sum dignus" is immortal.

Capharnaum was the Missionary Headquarters of Christ our Lord, and is called by St. Matthew "his city" (Matt. 9: 1). On the supposition of a three-year ministry and according to the chronology that places the crucifixion at the Pasch of 30 A.D., the Saviour designated Capharnaum as His city in the spring of the year 27. St. John (2: 12) tells us that after the miracle of the Wedding of Cana, "he went down to Capharnaum, he and his mother and his brethren and his disciples and they remained there not many days."

No doubt, the purpose of that visit was to join a caravan going up to Jerusalem for the Pasch of 27, but St. John would scarcely have mentioned, with such solemn detail, a visit which had not an ulterior purpose. What we learn later about a house possessed by Peter and Andrew at Capharnaum is not without significance. Christ the Missionary, "who had not where to lay his head", does not seem to have had a house of His own at Capharnaum.

Placing our Lord's return to Galilee in the January of the year 28, after the imprisonment of John the Baptist, we note that He once more set His eyes even from a distance on Capharnaum. The cure of the son of the royal officer at Capharnaum from Cana had its place in the dispositions of providence. There may be other facts besides, unknown to us, that show how Christ the homeless was not altogether homeless, when He came to Capharnum. We think, also that the rejection of Christ at Nazareth, as narrated by St. Luke (4: 16-30), is in its chronological place, and that Christ had in mind the miracle worked from Cana at Capharnaum, when he said in the synagogue of His native city: "Surely you will say to me this parable: Physician, heal thyself. What we have heard done in Capharnaum, do also here in thy home town". Capharnaum by the Sea, somewhat close to where the territories of

Zabulon and Nephthali joined, close to the Via Maris, which was the great commercial road between Damascus and Ptolemais (Acre), and near the River Jordan, was the fit place to be that focus of illumination predicted by the Prophet Isaias in his famous geographical pentad: "Land of Zabulon, land of Nephthali, (region of) the way of the Sea, (region) beyond the Jordan, Galilee (district) of the Gentiles—the people that sat in darkness saw a great light, and for those who sat in the land and shadow of death a light arose" (8: 23). St. Matthew quotes this prophecy, immediately on telling that "he left Nazareth and came to settle in Capharnaum". St. Luke, in showing our Lord going down from Nazareth to Capharnaum, quite agrees with the narrative of St. Matthew.

St. Luke would give us the impression that the ministry of the word in the synagogue of Capharnaum began immediately. But St. Mark and St. Luke come together in parallel narratives only when, according to the second Evangelist, the Master had called Peter, Andrew, James and John from their fishing nets. Attempts at chronological precisions are dangerous, but we would seem to be doing no violence to the texts, if we represent the sequence thus: On a Thursday Jesus came to Capharnaum from Nazareth; on the following day He called his four chief disciples, and on Saturday began His work publicly in the synagogue of this chosen city. St. Mark and St. Luke then give us the opportunity of spending a whole day with the Light of the world—from Saturday morning to an early hour on Sunday. It will be our day at Capharnaum.

It is said clearly enough by St. Mark (in spite of the vague meaning of his favourite adverb *euthus,* statim) that Christ and the four disciples entered Capharnaum from some other place that Saturday morning. As sabbath journeys were limited by strict rules, they could not have walked the nine miles that we have just walked as archaeologists, but it is possible that their feet trod the last mile of that same road from the south. In fair probability we have therefore been already on their footsteps.

It is more than a mere conjcture also that the facade of the synagogue at Capharnaum looked to the south—over the waters of the Lake some one hundred yards distant. The rectangular hall, where the liturgical meeting was held would not have greatly resembled a Catholic church. It held no altar and no sacred object except the chest or aedicula where the Sacred Scrolls were kept. If we can form from

the 2nd century ruins some sort of picture of the synagogal arrangements at Capharnaum in the year 28, the Tebah or Chest of the Torah was set midway between two entrances on the facade—entrances which probably were not in ordinary use—so that the people seated along the east, north, west walls, and in all available spaces, except the centre, looked south towards the Torah, towards the Lake and towards Jerusalem. These are details laboriously gathered from the studies of archaeologists on the ruins of the daughter-synagogue of Capharnaum, and which throw light on the scene described by Mark and Luke.

The day at Capharnaum is vividly described. Reading it in St. Mark's Gospel we have no doubt that we are listening to some very fresh memories of St. Peter. The close parallelism of St. Luke's narrative and the fact that this is the first of the so-called Marcan sections in Luke's Gospel give us the same impression of an original Petrine source. Together with Andrew and the two sons of Zebedee we are attaching ourselves to St. Peter for the day to see the Divine Master as a Preacher and a Thaumaturgus, to take in and realize and feel as intimately as we can the events of those twenty hours or so. That programme will take us to the synagogue for the morning service; to the Capharnaum house of Peter and Andrew, to be witnesses of a miracle and to partake in a midday meal; to the door of the same house after sundown to be spectators of many miracles on the sick and the possessed; and finally, after the night's rest, at a very early hour in the morning, to a lonely spot outside Capharnaum, where Jesus prays and is found by Peter and the others, who were looking for Him early in the morning.

A synagogal service being made up of prayer, Bible reading, exposition or exhortation from some local or visiting Rabbi, and discussions which made the proceedings something like a school-meeting, was not a short session. If we make it last from nine o'clock to eleven, we shall not be far wrong. We should be mistaken, if we conceived it as like the comparatively silent worship of our churches. People found it not at all irreverent to talk to each other, and even enter into an argument on what the Rabbi said. That picture is true to the N.T. descriptions.

Whether our Lord read the Scriptures at Capharnaum, as he had done at Nazareth, we are not told. Presumably He did, and then sat down to teach. The four disciples probably sat in front of him, and the audience, as at Nazareth, fixed their eyes on Him. Can we recognise any of them? Possibly, We should think that Jairus was there, and that royal officer of Herod Antipas with all his household. We think that

Matthew the Publican was not present. The women were apart in galleries. Perhaps we could find the wife of Jairus and her eleven-old daughter, and if not Johanna or Susanna, at least one or other of those Faithful Companions of later days. It is these little problems set for the imagination that make Gospel study a fascinating occupation. To be quite at home in the Gospels, we must get to know the scenery and the people.

But the words spoken and the things done are always our main concern. Jesus spoke that day at Capharnaum. No doubt His message sounded that very first note of His Galilaean preaching: "The time has come, and the kingdom of God is at hand. Repent and believe in the Good News". Apart from such a very reasonable conjecture, we do not know a word that He said. We know, however, that He spoke as no man had ever spoken in Capharnaum or anywhere else. The evangelists tell us that same thing, when they tell that those in the synagogue were amazed at His teaching. He was so unlike the scribes, who were aways quoting great Rabbis that had handed down the superstitiously venerated traditions of the Ancients. Instead of instructive stories sometimes puerile (what came to be called haggada) and legal prescriptions (rabbinically called halacha) that made the people feel how heavy the yoke of the law was, Jesus spoke as "one having authority", as a Source of heavenly truth. He was not following doctrinal rivulets, for He was the Fountain. Our first feeling, therefore, on this instructive day at Capharnaum should be admiration, veneration, love for the words of the Saviour. They are the words of eternal life, the greatest and most authoritative ever spoken by Prophet or Sage.

But something which marks the special character of the Saviour's mission happens at once. He came to undo the works of the devil—the disaster that continues to spread ruins in the world through the domination of human disorder: sensuality, earthly philosophies and codes of life, pride lifting itself up against God. The protagonists of this spiritual warfare had already met in the wilderness of the Qarantania, but here at Capharnaum to-day they meet face to face in a duel—the first of many. Satan cannot really hope to win, but he wants to upset things, and do as much harm as he can. Speaking by the lips of an energumen in the synagogue he says in a scream of anger: "What do you want with us? leave us alone, Jesus of Nazareth—contempt may be the intention of the epithet Nazarene—you come to destroy us; I know who you are, the Holy One of God". The rage of Satan is met with a strong word of authority: "Stop talking, and come out of him".

The word used for the act of commanding is that which has passed from the Epistle of St. Jude into our prayer to St. Michael after Mass. The Vulgate translation of St. Jude's phrase (used by Michael the Archangel against the devil) is: '*Imperet tibi Dominus.* The "comminatus est ei" of the Latin Mark is a defective translation, and the "increpavit eum" of our Latin Luke is not quite accurate either. It is the authoritative strength of the command rather than any loud or threatening quality of it that the Greek verb *epitiman* expresses here. On the other hand the Latin "obmutesce" is very good, for it translates a Greek word which is very close to our English: "Shut up"—more dignified, however.

Throwing the man into convulsions and casting him into the middle of the synagogue, the demon went out of him. St. Luke, true to the interest of his profession, notes that the man suffered no lesion.

A lesson that we might well learn from this event at Capharnaum is an increased realisation that in the Christian warfare we are not pitted against the natural forces of flesh and blood, but against principalities and powers, against the world rulers of this dark realm of demoniac hatred, against spiritual forces of evil in spheres above us. (Eph., 6:12.) It is the armour of Him who commands with power that we must take to ourselves, truth as our military belt, justice as breastplate, preparedness to propagate the Gospel of peace as the shoes of our feet, faith as the great oblong shield to quench all the fire-tipped darts of the wicked enemy, and the helmet, which is the hope of salvation, and the sword of the spirit, which is the word of God. (Ibid.)

No wonder that those in the synagogue vented their feelings in animated discussion. Combining the texts of Mark and Luke, and taking full note of their slight variations, we find that the two objects of wonder were a teaching so new in its authoritative power, and command of such authoritative and powerful efficacy that the unclean spirits obeyed it. Likewise, no wonder that the reports spread into all the places of Galilee round about Capharnaum.

It was getting near midday, and Jesus, with the four Disciples, went to the house which Peter and Andrew had at Capharnaum. Matthew joins the two evangelists here, giving, however, only the bare outline of events, and not forgetting at the appropriate point the prophetic argument.

The house of St. Peter was located by the early pilgrims at some distance from the south-east corner of the synagogue, between that angle of the building and the lake. The house was, we should think, an

ordinary Palestinian house. We do not know how many occupants it had. St. Peter's mother-in-law lived there. She would naturally be in the women's quarters, more especially on that day, because she was suffering from one of those illnesses which the ancients called by the generic name of fever. St. Luke, with a doctor's care for diagnosis, tells us that it was a great or heavy fever. She was, therefore, confined to bed, lying on a pallet spread on the ground, more a mat than a mattress. They told Jesus about her. He went in, simply stood over her, commanded the fever, took her by the hand and lifted her up. Immediately the fever left her, and she set the midday meal and served them. All the laws of human psychology and divine condescension tell us that there was not silence at that meal. We should like to join in the conversation, if we knew the Palestine Aramaic, as it was then spoken.

In meditating on the cure of St. Peter's mother-in-law we naturally recall a Breviary Lesson of Pentecost week from St. Ambrose's commentary on Luke. We think of the fevers which Christ our Lord is so powerful and so willing to cure. "Perhaps," says St. Ambrose, "in that woman, as in a type, our flesh was sick with the fevers of sins, and was at a high temperature with the excessive heats of various lusts. I should say that love in the soul can be no less a fever thn the excessive heat of the body. One inflames the soul, the other inflames the body. Avarice is one of our fevers, libidinous passion is a fever in us, ambition is a fever, anger is a fever also". From the fevers of the seven capital vices, O Lord, deliver us. Any of these may be like fire in the bones—ignem ossibus implicant.

Any little section of the Gospel can open many veins of thought. Jesus operating miracles by word of command shows rather the power of His divinity; the use of His hands or other kinds of corporal contact, even that of His cloak show how power emanates from His sacred humanity. We might compare one miracle of healing with another, or think of the analogies in the remedial efficacy of the Sacraments.

The service immediately rendered by the woman thus miraculously restored to health reminds us of the value of ministering to the needs of Christ's members as an act of thankgiving to Himself. All the corporal and spiritual works of mercy can come up for consideration. In an admirable prayer of the Legion of St. Mary we ask that we may ever see Him and serve Him in our neighbour.

When the sun went down, the Sabbath was over, and burdens—about which the rabbinical prescriptions were oppressively exacting—could be carried. Hence an afflux of stretcher cases and of subjects

of nervous diseases really caused by demoniac possession, so that in St. Mark's picturesque language, "the whole city was gathered at the door". Of the sick He cured many—St. Matthew says "all"—laying His hands on each one; and He drove devils out of many. They went out with violent cries, saying: "Thou are the Son of God". With their superior intelligence the devils knew that they had to deal with Israel's Messias. Whether they understood more than that by the title "Son of God" we cannot say. St. Luke has the definite remark that "he commanded them, and did not allow them to speak, for they knew that He was the Christ". This much, at least, the titles "Holy One of God" and "Son of God" meant in the mouth of the demoniacs.

The only comment space allows us to make here is that we should not fail to note that exquisite touch of divine and human interest which was shown by the Saviour in laying hands on each patient individually. Each human being is precious in the sight of God.

We do not know how many hours' sleep our Lord took. Measures of food or sleep must differ according to individual constitutions. Our Lord's example left motive for all degrees of asceticism. He Himself, however, did not live a life of extraordinary abstinence, like St. John the Baptist. He lived a common life. Our day at Capharnaum, all the same, concludes with early rising and quiet prayer in a secluded spot. Here we must end. Too much has been left unsaid. Any page of the Gospel can be, in a sense, inexhaustible.

W. LEONARD.

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SHORT NOTICE

CHRIST IN OUR TIME. R. Plus, S.J. Burns Oates, London. 1953. 104 pp. 9/6 stg.

Originally published by Spes in 1943, *Christ in Our Time* dates somewhat, the great encyclicals on the Mystical Body and the Mass cover so much of the ground. One wonders, too, how far the comments on seminary teaching apply to England or Australia : they might have seemed more appropriate had the longer original title been retained—*Comment présenter le Christ à notre temps.*

Ably translated by Elizabeth Belloc, *Christ in Our Time* will appeal to Fr. Plus's many admirers.

J.W.D.

Notes

SCREENS, SACRAMENTS AND HOSPITALS

The question raised in this Note is not a doctrinal one; it can be weighed only in the scales of experience. Its purpose is to elicit criticism based on experience; for there must be many to whom the practice advocated in it seems inadvisable. A forthright style has been adopted merely to call forth criticism, and this will be much appreciated.

Priests who administer the Sacraments in hospitals radically differ in their views on the need of privacy. Some insist on being completely screened off, while others reject this idea altogether and moreover hold that in some circumstances it may even be a cause of scandal.

We may begin by asking: What precisely is this desire for privacy? While admitting that many would disagree with me, I submit it is nothing more than mere shyness or embarrassment; it is very similar to a Catholic's dislike to saying grace in a hotel.

Many say that reverence demands privacy. So let us examine this claim. I think that experience shows the opposite to be the case; for it is publicity and not privacy that produces reverence. Let me list out some illustrations to substantiate this assertion:—

1. At this moment I am a patient in the ward of a general hospital. The zealous, genial and kindly chaplain brought me Holy Communion this morning, despite the additional work on a busy Sunday. At 5.30 a.m. the good Father, with stole under his coat, came into the ward. The patients were talking and smoking, some washing, some bed-making. His entrance was entirely ignored. The ward sister hurriedly screened me off and went her way. While Holy Communion was being given me there was very little, if any, change in the somewhat noisy conduct of the patients. I ask: was there any reverence in this privacy? Very little, it was just a token of respect.

On the other hand in another general hospital, the chaplain daily brings Holy Communion to each of six wards, also starting at 5.30 a.m. He walks in, wearing gown, surplice and richly ornamental stole. The patients are at once completely silent. Those who happen to be walking about reverently step aside to let him pass, Nurses who are Catholics kneel for a moment or genuflect; those who are non-Catholics show their respect in other simple ways. No regulations or even requests were needed to produce this very satisfying conduct of patients and

staff. The priest goes from bed to bed in full view of everyone. The non-Catholic patients are much impressed by what they see. They note the sincerity and devotion of the ordinary Catholic before, during and especially after Holy Communion. There is no doubt about this; for their conversations with the priest afterwards often show that good seed has been sown merely by letting them see the Church in action. I ask : Which is the more reverent to the Blessed Sacrament? The screened privacy or the open publicity? Surely there is only one answer.

2. The same value of "open for all to see" also applies to individual cases of extreme unction and Holy Viaticum. The non-Catholics almost daily see the priest administering these sacraments, and they watch intently. There is often found, or made, an opportunity to tell them quite a lot about what they have seen. At times they have commented on the contrast between the priest's and the minister's handling of the sick or very ill. Why then at once think of a screen when called to an urgent case? Even where visitors are sitting around the next bed, the no-screen policy proves itself the better. For if they are Catholics they reverently kneel and edify all; non-Catholics are *always* very respectful and impressed.

3. As an army chaplain I used to hold the Sunday church parade in the most conspicuous place possible, and where the "gallery" was large. At one period we assembled in the centre of Brigade H.Q. The place could have been noisy and dusty, as heavy vehicles passed within a few feet of the altar. But there was no need of official regulations to ensure the minimum of distraction, for the co-operation of all concerned was spontaneous. Just before beginning Mass I used to announce confessions for any who wanted. This at once caught the attention of a large group of reverential observers at the rear. They were astonished at the simplicity and brevity of the procedure, as one after another, a trooper, or officer or N.C.O. would leave his place and standing behind me make his confession. Many non-Catholics afterwards told me this was the most remarkable thing they had ever seen. It rooted out from them a whole host of silly misconceptions and set them thinking. Later on it was often the subject of friendly discussion and enquiry.

And so again, the question must be faced: Why not admit to and cast out this shyness and dislike of being seen acting as Catholics? "Let your light shine amongst men" is the wiser policy.

4) In a general hospital where I attend as chaplain, non-Catholics have often commented on my daily morning visit for Holy Communion.

In several instances they have asked me to bless them as I passed. Of course I did so, silently making the sign of the cross over them with the pyx.[1] Would not a great deal of this good influence have been lost, if screens prevented these good people from seeing what was taking place?

Death bed conversions have owed their initial grace to this publicity in administering the Sacraments, especially Holy Communion. Offhand at the present I can recall three such, each receiving Extreme Unction and Holy Viaticum before they died. One of them I could never forget. He was a burglar with a long list of convictions. This by sheer providence I discovered a half-hour before he died. His "instructions" took just twenty minutes, actual grace being almost tangibly present. When told in the most simple and explicit words whom he was going to receive in Holy Communion and how, he said with his eyes glistening with tears: "To think that God would do that for a fellow like me". Five minutes after his first and last Communion he died like a child falling asleep.

All this marvel of grace might have been lost had he not been impressed by watching seven very ordinary men receiving Holy Communion each morning. So, still once again, why say that a screen is necessary for reverence sake?

5. One instance of what may seem an unwanted demand for the screen is where a priest has to hear a woman patient's confession. I well know that many differ from me very strongly on this question. But even one priest's experience may have weight against opinions that may be largely theoretical.

In the first place, the screen has little or no effect upon audibility,—though possibly this might be questioned. And the unpleasant misinterpretations of secrecy or of being unseen would be so serious, that if without a screen the priest or penitent would be overheard, then both priest and penitent would be excused from an integral confession. One who knows human nature can easily imagine what ugly types of people would think if a priest insisted on being screened off and then found he had a complicated and difficult problem to handle, and did not reappear for a quarter of an hour. No chaplain with whom officers and men talked frankly could have any doubts about what scores of non-Catholics think of our practice of confession. Hence experience would seem to show clearly that the only way to minimise the difficulty inherent in

[1]Canon 1149 is of interest. It seems to vouch for the liceity of this blessing to Christ's "other sheep".

hearing a woman patient's confession is to have no privacy whatever.

One interesting example of this policy of "open for all to see" I witnessed in Manilla when paying a visit to the local church. The whole confessional was a glassed-in affair at the top of the central aisle, and the priest was hearing a young girl of about eighteen. Both penitent and confessor were visible to the people, though neither could see the other. No one could find fault with this, except possibly that the penitent might feel embarassed, if there were signs of shame or confusion or tears.

6. Speed is an important consideration when there are many in a hospital who want Holy Communion. For if this is to be given daily in all the wards, the already tired night staff could legitimately complain. But there is no reason why they should be delayed one minute. For if the priest uses to the full the recent re-casting of the ritual for Communion in hospitals, the staff has nothing whatever to do by way of preparation, and, in particular, should forget all about screens. They may continue with their usual routine work—sponging, taking temperatures ,etc. If left to themselves they instinctively do the right thing. The non-Catholics amongst them very rarely interfere with a patient either just before or after Communion, so great is the respect for the priest who takes the trouble to visit every morning at an early hour, that they often consult a Catholic as the conduct proper to a nurse.

My experience in a hospital of six wards and a daily average of forty Communions shows that half an hour is generally ample. Of course, short delays sometimes occur, as when a few confessions have unexpectedly to be heard or some patients have difficulty in swallowing. But there has never been the slightest hint of complaint that the work in the wards has been interfered with. On the other hand, imagine what would happen if screens had to be dragged about, communion trays provided, and quite an elaborate tidying of the wards and making of beds insisted on, or even allowed. With these sort of preparations a priest simply could not give Holy Communion daily to all who desired it. We should then have the strange, though unnoticed, paradox of lessening the number of Communions to increase respect and reverence to the Blessed Sacrament. There have been instances of this.

7. In conclusion, one point connected with reverence might interest the reader. It is this: When giving daily Communion in a hospital is it advisable for the priest to wear any vestments? I am strongly in favour of doing so. Why? Because for sometime after starting to give Holy Communion daily in all the wards I used to walk in with merely a

pocket stole visible. The non-Catholic patients—by far the majority—naturally paid no more attention than when they saw me at various other times of the day. They continued talking or moving about, or would start carrying round the early morning cup of tea. Clearly something had to be done. So I took to wearing a gown, lace surplice, and a white satin stole, and carried a tumbler with a small candle burning in it. The effect was immediate and satisfying. Yes, I am all in favour of this good dose of external reverence.

Conclusion. A very good case, I submit, can be made for complete publicity when giving any of the Sacraments in any hospital, whether private or public. The good results cannot be doubted—reverence and edification to all. And if any doubt about this still lingers, then recall the public procession with the Blessed Sacrament exposed to full view, through the streets of Sydney. The crowd's behaviour should stifle all doubts.

The views expressed throughout these notes are based solely on experience; they are not theoretical deductions drawn from the rulings of the Church, though I trust they are in complete accord with those instructions. And so, as these views originated in this way, frank criticism of them, whether in agreement or otherwise, would be much appreciated from those whose experience is as wide, or wider, than that of the writer.

H. B. LOUGHNAN, S.J.

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THE HISTORY OF FREQUENT COMMUNION.

The action of Pope St. Pius X to restore the practice of frequent Communion must ever be accounted amongst the greatest glories of His Pontificate. The history of this practice has recently been traced in a well-documented article contributed by Father J. Duhr, S.J. to the *Dictionnaire de Spiritualité* (t. ii, col. 1234-1292). We propose to trace the general outline of the article in this note.

The testimony of Sacred Scripture teaches us the necessity of at least a relatively frequent reception of Holy Communion, and of the good dispositions of soul required in the recipient. 'Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you' (John 6, 54). The choice of bread and the comparison with the manna are both indicative of the necessity of this spiritual nourishment. The invitation of our Divine Saviour at the Last Supper, 'Take and eat...Drink ye all of this' was a reminder that

in the Sacrifice of the New Law, as in the sacrifices which it replaced, immolation and participation of the victim of the sacrifice are intimately united, as is so clearly expressed by St. Paul in 1 Cor. 10, 16. It is the same apostle who reminds us that we must prove ourselves before we partake of the Bread of Life (1 Cor. 11, 28). The succeeding centuries will determine the requisite dispositions and the frequency with which the faithful should approach the Holy Table.

During the first centuries the Eucharist was above all else the symbol of and the means by which was maintained the unity of the Church. The evidence of the first centuries indicates that all who assisted at the weekly celebration of the Eucharistic Sacrifice received Communion. In the following century we learn from Tertullian and St. Cyprian that the Mass was celebrated even daily, and the faithful too communicated each day. Communion is administered to children under the form of the Precious Blood, while the faithful are now permitted to carry to their homes the Consecrated Bread, where they may receive It when they wish or carry It with them on their journeys. The practice of daily Communion was observed and commended by the Fathers of the 4th and 5th centuries. They assured their flocks that there was no more effective way of preserving and perfecting their union with Christ. Nevertheless, there is some evidence of a growing tendency to abstain from frequent reception of Communion. St. John Chrysostom complains that some have lost their fervour and do not pay sufficient attention to the dispositions of soul with which they approach the Altar. In monastic circles some, motivated by an exaggerated respect for the Eucharist, communicate too rarely. The progress of monasticism inclined to introduce a greater rigourism in the dispositions required for the reception of Communion. St. Jerome's insistence that married persons should abstain from the exercise of their marital rights if they wished to receive Communion was to have far-reaching effects during the Middle Ages.

The growing neglect of frequent Communion which was becoming very evident in the 6th century continued through the Dark Ages, until the Lateran Council of 1215 introduced the legislation that imposed on all the necessity of annual Communion. The Venerable Bede testifies that in his day, because of the negligence of the clergy, daily Communion was almost unknown; even the more fervent souls communicated only at Christmas, Epiphany and Easter. This same attitude is reflected in the pronouncements of various Councils and ecclesiastical writers of these centuries. The councils of the 10th to 13th centuries no longer

speak of frequent or daily Communion. Of course, there were always the exceptional cases, but these served only to accentuate the general neglect of the great body of christian men and women. A contemporary of St. Bernard wrote that daily Communion was the privilege of the priests, and others received It only on certain feastdays. The political and economic difficulties of this period contributed in no small measure to this decline in fervour and religious practice. It was the era of the barbarian invasions and the christian consciousness was soon smothered by the cruelty and debauchery of these pagan hordes; centuries would pass before the christian spirit could once more assert itself. The christian Church had to educate these new peoples, she had to instil in their minds the happy mean of a deep veneration and respect for this august Sacrament, and the necessity of receiving Communion to maintain the spiritual life of our souls. Another factor that must be taken into account was the theological approach to the Eucharist. As we have noted, in the early centuries, Holy Communion was regarded as the complement of the Eucharistic Sacrifice, one received Communion in order to participate more intimately in the Sacrifice. But in this later period less attention is paid to this aspect of the Eucharist. Communion is above all nourishment for our soul's life, the source of spiritual strength, the remedy for the soul's ills. The frequency, then, with which one receives Communion is closely linked with the efforts that one makes to strive after perfection. It is surely not surprising that in such troubled times the shadows of the age should have blurred the clear vision of christian thought. In was in this atmosphere that the Lateran Council decreed that all the faithful of both sexes, who have attained the age of reason, should confess their sins at least once a year, perform the penance imposed upon them, and receive devoutly the Sacrament of the Eucharist at least at Easter, unless for some good reason, on the advice of their confessor, they defer the reception of this Sacrament for a time. Those who fail to do this are to be excluded from the Church and denied christian burial. The Church had, therefore, defined the strict obligation incumbent upon all her children.

In the age of the great scholastics of the 13th century, monthly Communion was regarded as frequent Communion. The rule laid down by St. Thomas was: If by experience, one knows that daily communion increases the fervour of love and does not diminish respect, one ought to receive It each day. But if, on the contrary, one is aware that this daily reception of the Eucharist diminishes reverence, without appreciably increasing one's fervour, then one ought to abstain from time to time in order to be able to communicate later with

greater reverence and devotion. Let each one judge how often he should abstain from receiving Communion. The advice of the Angelic Doctor was sound, but too often his successors inclined to interpret his words with a degree of rigourism. Some idea of the actual practice of the age might be gleaned from the frequency with which a number of the Saints communicated. For example, St. Clare in her rule provides for the reception of Communion only seven times each year. King St. Louis communicated six times a year. The biographies of the Saints of these times show that, when they were permitted to receive Communion more frequently, it was always regarded as an exceptional favour. Nevertheless, in this same century a movement began in Belgium which sought to intensify devotion to the Eucharist, and which bore fruit in the institution of the feast of Corpus Christi. This movement developed in the following century through the efforts of Tauler, Gerson, Biel and the author of the Imitation of Christ. John Tauler (+ 1361) declared that the faithful should desire to receive Communion each day, and commended the practice as most salutary when it was accompanied by a sincere conversion and the right intention towards God. Fear must give way to love, said Gerson, and although we are unworthy we must realise that no merits of our own will succeed in making us truly worthy to receive the Eucharist. The 4th Book of the Imitation extols, as we know, the benefits that we may derive from the Eucharist, words which are doubly impressive when we consider the general teaching of the age in which they were written. Contemporaneously, a similar movement was developing through the ardent efforts of Matthias de Janov, a Canon of the Cathedral of Prague. By gathering the evidence of Sacred Scripture, the Fathers of the Church and the teaching of theologians, this apostle of frequent Communion sought to show that It is the principal means that we have of combating sin and attaining to sanctity. His efforts were not entirely successful, for in 1388 the Council of Prague decreed that the laity should not be encouraged to receive frequent and daily Communion. The influence of these two movements gradually reached Rome, and served to direct the attention of the Council of Trent to the question. The Council recalled the value of the Eucharist as a remedy for sin and as the spiritual nourishment of our souls. But more, it expressed the desire that the faithful should receive Communion whenever they assisted at Mass, that they might share more fully in the fruits of the Holy Sacrifice. The Catechism of the Council directed pastors to exhort their flocks not to neglect to sustain the life of their souls daily with the Sacrament of the Altar.

The infallible voice of the Church had clearly commended the practice of frequent, even daily, Communion, but some three hundred years were yet to pass before a simple formula was found to determine the dispositions necessary to avail of this privilege. Throughout this period, while there were some whose teaching foreshadowed the doctrine of Pope Pius X, the general trend varied from a mitigated rigourism to the exaggerated rigourism of the Jansenists. A Spanish Carthusian, Molina, published in 1608 a work in which he stoutly defended the practice of daily Communion. For this it is not necessary that a person be confirmed in grace, nor have reached a high degree of holiness. It is sufficient that, being free from grave sin, one should be striving to purify oneself by prayer and recollection and to be faithful to the obligations of one's state in life. Towards the end of the same century both Bossuet and Fenelon appeared as promoters of daily Communion, even for the faithful. However, these names were representative rather of the minority, and the general attitude was one of mitigated rigourism, as is reflected by the customs of the different religious congregations of the day. Few religious communities received Communion more than once a week, and no rule allowed daily Communion. The constitutions of the reformed Carmel, prepared by St. Teresa, formally excluded it. In the next century, St. Alphonsus Ligouri, whose authority was very widely accepted, would allow Communion more frequently than each Sunday only to those who had overcome the habit of deliberate venial sin and who were making a positive effort to progress in virtue. For daily Communion he required even more perfect dispositions. The exaggerated rigourism of the Jansenists entered the field with the publication, in 1634, of the work of Arnauld on frequent Communion. As a condition for the frequent reception of Communion, the directors of Port-Royal required freedom from all affection to venial sin, however slight, and a purity that has been preserved by innocence or recovered by lengthy penance. The effects of this doctrine were disastrous; the number of Communions, as St. Vincent de Paul relates, notably diminished. In the 18th century the Jansenists concentrated their attack on a book written by a Jesuit, Father John Pichon. The purpose of the work was to explain the advantages and the necessity of frequent Communion, but unfortunately, while it contained much excellent and certain doctrine, some chapters lacked accuracy and prudence, with the result that the book was eventually condemned. Needless to say, this censure did not further the cause of frequent Communion.

In the 19th century the influence of Jansenism began to wane; the light of a new day was dawning. The Liturgical Revival fostered by the zeal of Dom Guéranger, reawakened in the minds of men the relation between Communion and the Sacrifice of the Mass. The progress continued during the pontificate of Pope Leo XIII. The practice of daily Communion was commended as praiseworthy and according to the mind of the Council of Trent, in a reply of the Congregation of Rites to the Bishop of Cambrai in 1885. A little later, replies from other Congregations determined that it was the prerogative of the confessor to judge the frequency with which religious should approach the Altar; any limitations imposed by the rule were directive, not prescriptive. In His Encyclical Letter: *Mirae Caritatis,* issued in 1902, Pope Leo called for a renewal of the practice of frequent Communion. Prejudices hostile to this practice, and vain fears must be laid aside. Even though some hesitation remained in the minds of many, the road was open to the Decree of the 20th December, 1905, promulgated by the Congregation of the Council at the instance of Pope St. Pius X. The essential conditions were laid down: the communicant must be in the state of grace and must have the right intention. Freedom from deliberate venial sin, a lively devotion, a proper preparation and thanksgiving, when added to the essential conditions, will serve to render the Communion even more fruitful.

The decree of 1905 marked the beginning of a new era in the Eucharistic life of the Church. Human minds shall never measure the immense benefits that mankind has derived from the restoration of the practice of frequent Communion.

P. L. MURPHY.

★ ★ ★ ★

A RECENT BOOK ON MEDICAL ETHICS

This book[1] can be considered as a most important work full of valuable information for priests, doctors, social workers, educators. It comprises studies on the following four subjects: 1) Sexual Problems of the Adolescent; 2) Intersexuality; 3) Abortion; 4) The Lourdes' Cures. Each study is in the form of a symposium with contributions from various specialists. We may now turn to each of the four studies.

[1] *New Problems in Medical Ethics,* edited in English by Dom Peter Flood, O.S.B., B.A., M.Ch., J.C.L., Barrister-at-Law; translated from the French 'Cahiers Laënnec by', by Malachy Gerard Carroll; the fourth study has been translated by Norman C. Reeves; (The Mercier Press Limited, Cork; 1953; 259 pages; 21/- stg.).

The aim of the reviewer will not be to summarise or precis these, but rather to stress what seem to him significant statements.

First Study: SEXUAL PROBLEMS OF THE ADOLESCENT.

The first paper (pp. 6-19) is a 'letter to an Educator' on sexual problems during adolescence. It is quite the best thing the reviewer has read on this subject. The authors excellently throw into contrast continence and chastity:—

> *Continence is physical abstention*—the fact itself of having no sexual relations.
>
> *Chastity* is an *attitude of mind* which rejects, both in act and in thought, carnal pleasures forbidden by morality or religion. It is easy for the chaste person to be continent, but the reverse is not true. What is harmful is not chastity, but continence without chastity. (p. 7f.).

Much wise advice is volunteered. If the educator sees fit to intervene where there is a case of masturbation, he must do so with the utmost tact, bearing in mind that one never succeeds in suppressing masturbation by attacking it directly, but only by attacking its cause (pp. 14 & 15).

In general, prudence and lucidity mark this letter. However at one place the clear-thinking Scholastic might object to a definition given:

> *Desire* is the normal sexual impulse.
>
> The word *necessity* implies the idea of a vital necessity, as the necessity to eat, for example. (p. 12).

It is not enlightening to be told that necessity is necessity. However the context makes clear the thought of the author (authors?). *Necessity* is used in the sense of that without which the individual cannot survive. The point is sound: sexual desire is never necessity in that sense; to perform a sexual act can never be called necessary in the sense in which a man must eat in order to live.

On page 13 there is a remark that is certainly relevant to Australian conditions:

> The semi-nudity of the beach and the bathing-pool can be considered more dangerous than full nudity, which is confined to closed circles and does not use cunning 'déshabillés'.

It would be well if Catholic girls were trained to understand this.

The second paper is a work of collaboration and discusses the medical aspects of masturbation among boys (pp. 19-27). This reads rather vaguely; perhaps the translator is to blame. He certainly lacks on occasions the feel for racy and idiomatic English. Anyhow in this paper he should have avoided calling masturbation 'onanism'. Though the Oxford Dictionary allows this sense, the average English-speaking reader will only be confused by the use of 'onanism' here.

The authors of this contribution urge that the educator must not be afraid to speak (they cite Kant as their authority!) but must orientate the child bit by bit to "an integral evolution of sexuality". With discretion the educator must direct the masturbating child's mind to the ideals of hetero-sexual love (p. 26). At all costs one must shun terrifying the child. Some of the conclusions for this study are worth reproducing. In the opinion of the authors:—

1) Masturbation during puberty is so frequent as to reach at least the 70% mark; some statistics put the figure at 98%.

2) The explanation of this high frequency is in the unstable psychological and physiological condition of the adolescent. These unstable conditions are, however, quite normal during puberty.

3) Though masturbation is so 'normal' during puberty, enlightened direction of adolescents can facilitate the solution of this crisis and more surely guarantee the integral development of personality. (p. 27).

Third comes Père Ellerbeck's discussion on the *psychological* aspects of masturbation in Boys (pp. 8-35). It will be more significant to the professional psychiatrist than to the lay reader. There is a powerful and convincing page on the characteristics of tyrannical masturbation (31).

The first symposium is wound up by Père Snoeck's paper on Masturbation and Grave Sin (pp. 35-45). This is particularly valuable as a guarantee against any false impressions that earlier statements might give rise to.

Père Snoeck shows how in the masturbator the sentiment of guilt is spontaneously born; how one cannot airily dismiss this sentiment as the upshot of a prudish upbringing, for it is a sentiment that roots in the very core of the spiritual personality. To deny this is to court disaster. (p. 38).

He remarks that many doctors are so impressed by the frequency of masturbation in adolescents that they argue: 'Here is an ordinary

phase in the ascent towards adult life. Away, therefore, with all moral considerations, for they, with the reproaches of conscience that they engender, can only shackle the development of personality'.

Père Snoeck retorts: No one will claim that masturbation is an act made necessary by nature itself; that normal, healthy youth must masturbate. The struggle for equilibrium is indeed normal; statistics may even show that failure in this struggle is almost universal. They cannot show it is necessary. Never may positive permission be given to children for actions that are essentially bad. Whatever be the particular cases before us, we must never lose sight of the fact that there exists an objective and Christian order of morality to which a man must submit. (pp. 42, 43).

Second Study: INTERSEXUALITY.

In recent months the world press has been featuring cases of changed sex. The papers that make up this study will, therefore, have a particular actuality. Much of the discussion in this series turns on homosexuality. As that is rampant and growing alarmingly in Sydney and other Australian cities, priests and others will appreciate the guidance this symposium offers.

A remark in the Editor's Foreword is worth noting (p. 47). If asked where to send to school a child whose sex is not yet determined, what is one to answer? First: rule out a boarding school. Secondly: if then the sex is still indeterminate—"it is obviously more prudent to send it to a boy's school".

In his paper: 'The Marriage of Hermaphrodites', the learned Professor Ombredanne has views that will surprise the layman:—

> There is no criterion of sex. There is no such things as *regular sex*. (p. 50).

In neither the primary, nor the secondary, nor the tertiary sexual characteristics does one have an infallible index of sex. However, as marriage is lawful only between those of different sexes, one simply must have some workable description of sex. The Professor accepts this one:—

> A subject belongs to the sex which prevails in him (p. 51).

Professor Ombredanne discusses some of his own brilliant surgical work to enable these unhappy people to lead normal lives. He ends by recording his conviction that it is morally good and legitimate for the surgeon to render hermaphrodites ('these branded unfortunates') fit, if possible, for complete marriage relations so that their lot in life may be less fraught with tragedy. (p. 57).

Père Tesson has a brief theological note on the moral problems raised by Professor Ombredanne's operations (58-61).

The third contributor to this symposium is Professor Lhermitte, who deals with 'Problems of Sexual Morality' (p. 1-69). He notes a general accord about the desirability of marriage for the homosexual *woman*. For in such a woman, there is, on the one hand, nothing to hinder procreation, the end of marriage, while, on the other, there is sound ground to hope that normal sexual relations will help her re-adjust her vitiated tendencies. For the *man*, however, the problem is far more delicate. Professor Lhermitte declares that he would never dare advise the confirmed homosexual man to marry. In a later contribution, Père Larère agrees with Professor Lhermitte, adding that marriage as a therapeutic measure must be absolutely and unconditionally rejected—"sexologists are becoming more and more agreed on that point" (p. 120).

In the reviewer's opinion, the special value of the fourth essay ('The Psychiatrist and the Homosexual') is in two causes of homosexuality that Doctor Paul le Moal sheds light on: 1) unwise mothers, and 2) 'angelism'.

This first cause is one that all priests and educators, especially educators of girls, should be alive to. Where homosexuality is found in men, it is often traceable to the unwisdom of their mothers:—

> A tragic proportion—80%—of homosexuals owe their inversion to their mothers. It is those who love us most who are capable of doing us the greatest harm. (p. 82).

No psychiatrist, I imagine, will challenge the truth of this statement, which, in one form or another, is repeated again and again in the course of this symposium.

Secondly, 'angelism'. 'Angelism', as a fertile soil for homosexual tendencies to develop in, can happen in different ways. There is the child who is brought up in a very 'Christian' way; in fact, puritanically. Sex appears as dirty, disgusting, sinful. A child so brought up is puzzled how such obviously religious and honourable people as his parents have been able to cope with the problems of sex. He grows up fixed in the idea that the woman is forbidden. Yet impulse asserts itself. There remains the man. (p. 84).

Or 'angelism' can be bred by a mistakenly exaggerated respect for a girl's virginity. One allows oneself to love only with the soul; one refuses to let the body share in that love. The woman is admitted to

the soul; the body has not right to her. But impulse is at work. What remains? The man. (p. 85).

Note that in 'angelism' there is at work an idea that recurs with monotonous frequency in the history of human thought, an idea that is twice false, an idea that is unsound both philosophically and theologically, the idea that the flesh itself is evil. This idea which was found before Christ in Zoroastrianism and many other systems, and after Christ infected Augustine in Manichaeism, was found in the Middle Ages in the Cathari and others and has appeared since—when translated into sexual attitudes is most dangerous. For it means the forbidding the body to adopt the same object of love as the soul; and the body will then revenge itself; and its revenge takes the form of homosexuality.

In passing we can note how much we *need* a dogma like the Assumption. That has its immensely practical lesson for our age: not only is flesh not evil, it is in fact good, so good that only through it and with it and in it will man achieve his last end; and in the glory of the Beatific Vision the flesh itself will share after its own fashion.

M. Gengoux, in his 'Literary Psychoanalysis' has some challenging and perhaps too vague pages (96, etc.). He also provides some interesting comments on the other contributions.

The last contributor to this Second Study is Père Larère: 'Passage of the Angel through Sodom' (pp. 108-123).

He underlines the devouring egoism of homosexuality: the homosexual shuts himself up in a make-believe world of terrifying aridity where not only is there no room for God, but where the invert even makes himself into God. (p. 114f.).

Père Larère gives a golden page on the priest's treatment of the homosexual and the need for priest and psychiatrist to collaborate (pp. 115-117). For the homosexual the excruciating step is the admission of his inversion. If at that decisive moment the priest blunders by a lack of tact untold damage may be done. The priest must act with great discretion and understanding:

> The priest should aim, therefore, at creating to the fullest possible extent *an atmosphere of confidence*. The first answers to this avowal should be stamped with optimism. (p. 116).

"OPTIMISM"—how often in the first and second Studies this blessed word appears. For those suffering in one way or another from sexual problems, there is hope, generally abundant hope, provided the natural and supernatural means are properly applied. That is a consolation the

priest and educator must ever remember. It is the specialists who assure us of these hopes.

Winding up this Second Study, the reviewer thinks fit to direct the attention of the reader to the harmony of views expressed by these French specialists with those expressed by Sydney specialists. On December 2nd, 1951, the Catholic Medical Guild of St. Luke held a Symposium on Homosexuality. Most of its papers were published in the Guild's organ: 'The Transactions of the Catholic Medical Guild of St. Luke'; January, 1953.

Third Study: ABORTION.

Though good and solid, this is perhaps the least valuable of the Four Studies contained in this book.

In the first paper Dr. Portes ('Professeur de clinique gynécologique et obstétricale à la Faculté de Mêdicine de Paris'—therefore one who speaks with authority) discusses the indications for therapeutic abortion (pp. 128-137); he concludes that neither the 'absolute' nor 'relative' indications justify it; not the 'absolute', for they are "essentially debatable" (p. 136); not the 'relative', for they involve the gross disproportion of the systematic sacrifice of the 'foetus' for the sake of maintaining physiological function. Dr. Portes looks forward with confidence to the not far-distant day when all doctors will proclaim: 'therapeutic abortion is no more' (p. 137).

Canon Tiberghien contributes a most convincing and well-reasoned paper on 'Principles and Moral Conscience' (pp. 138-151).

It may interest the reader to see, in the current issue of 'The Transactions of the Catholic Medical Guild of St. Luke', how two Australian specialists, Dr. St. John Honner and Fr. K. O'Sullivan, S.J., cover the same ground as Dr. Portes and Canon Tiberghien.

The third paper: 'Repression of Criminal Abortion' (pp 152-159) will not be of special interest to Australian readers as it concerns the French legal situation.

In 'The Doctor and the aborted Woman', Dr. Monsaingeon remarks:

> Everyone knows that a quarter of the suspicious deaths of women are due to abortion (p. 165).

The tone of this paper is such as will inspire all Catholic Doctors who read it. Here is a Catholic medico full of zeal for God's law and full of the charity of Christ. He is convinced that:—

> Doctors can do most to kill this practice. It is their daily duty to do so. (p. 164).

But the doctor will waste his time if he merely reads his patient a lesson in morality. Rather he must be prepared to win her confidence and spend much time quietly convincing her of the evil of abortion; he must enlighten her 'by the justice and the charity of God' (p. 169).

Fourth Study: THE LOURDES CURES.

Beyond any shadow of doubt, this is a most important symposium. Specialists in different fields (affections of the eyes, of the nervous system; osteo-articular disorders; disorders of the digestive system; pulmonary tuberculosis) examine the records of Cures at Lourdes and comment on these. The symposium is rounded off by Père Henri Bouillard's fascinating paper on the Christian idea of the miraculous.

I single out two facts that emerge from the discussion of the doctors: one a *sorry* fact, the other *consoling*.

First, then, the sorry fact. Reading these pages one meets again and again the complaint of the doctors against the insufficiency of the records at the Medical Bureau of Lourdes. Most of us, I imagine, have proudly told non-Catholics about Lourdes' cures and we have made a point of adding: 'Anyone can see a thoroughly scientific account of the cures at the Medical Bureau. Those accounts will convince the most sceptical. This is not wholly true. I cull some of the complaints of these French Doctors—*Catholic* Doctors:—

1) Dr. Merlin, opthalmologist, found that of 162 opthalmologic cases on record there were 123 for which no diagnosis was given. In other words only one case in four could be considered in a scientific discussion; the rest would have to be straightway jettisoned—though in fact all the rest may have been genuinely miraculous (p. 178).

2) Dr. Laffitte examines the evidence in the famous de Rudder case. He has to castigate an over-zealous colleague who in 1892 gave a certificate that contains a statement so impossible as to rob the certificate of all scientific value (p. 213). Dr. Laffitte ends his paper with the urgent plea that—

> "the description and technical criticism of the miraculous cures at Lourdes should be left entirely to specialists of approved competence and honourable character (p. 216).

3) Dr. Jullien is particularly interesting describing the cure of one of his own patients. (pp. 233-241). In the interest of science he finds himself forced to animadvert on the inexactitudes and incompetence of the Medical Bureau's handling of this case.

Secondly, the consoling fact. What is frequently stressed by these specialists is that the abnormal feature in the cures is in the speed.

God's hand is revealed in these miracles only by the speeding up of the normal curative processes. At Lourdes, one witnesses no manifest creation; one has never seen there the re-growth of an amputated limb. What one sees is the healing of wounds *in a scar*—just as they would normally heal. The time factor alone is different. (See, e.g. p. 243). The fact that a scar is left is the reason why so seldom is there restoration of *perfect* sight: the remaining scar blunts the acuity of perfect vision. The de Rudder case is worth quoting here. After the miraculous cure of de Rudder's terrible fracture—

> the fragments are joined by visible callous which is homogeneous and hard. The bone structure is not integrally restored. Everything has taken place as if a good practitioner, anxious to restore the solidity and the direction of the axis of the leg without shortening it (a very important thing, especially in the orthopaedic treatment of fractures of the lower limb) had reduced and set the fracture which had then united. But all this work, which usually requires several weeks or months took place instantaneously . . (p. 214; cf. p. 223).

Why do we call this a *consoling* fact about the cures at Lourdes? Dr. Merlin finely suggests the answer to this question. The miracles at Lourdes hint that "the diseases so cured are not incurable" (p. 191). In the light of the events at Lourdes, doctors need to revise their lists of 'incurable' diseases. New hope is awakened by Lourdes. God in his goodness deigns by his miracles not only to heal the body, not only to facilitate or deepen men's faith in the supernatural, but also to give new hope. Lourdes issues a challenge to the doctor and it teaches him a lesson. The doctor must study the miracles of Lourdes even—

> as clinical facts with a view to perfecting our art. (p. 192).

"The Christian Idea of the Miraculous" is the conclusion of this book (p. 247-259). It is a worthy conclusion to a fine work; a neat essay that is by no means superficial for all its brevity, but ministers much food for thought.

Père Bouillard, S.J., insists that the scientist, as scientist, is quite unable to affirm a miracle. As scientist, he is qualified to establish a cure and its extraordinary character. He must confess his ignorance of the 'modus operandi' (p. 249). If in an extraordinary cure he acknowledges God's intervention, he does so not as scientist, but as a religious man. The miracle as miracle can only be apprehended in a conscious religious act (p. 254).

Rightly Père Bouillard cautions against an over-estimation of the

rôle of science in the establishment of miracles. Assuredly there are cases where only scientists are equipped to establish the abnormality of an event. Moreover a man has both a right and a duty to test his spontaneous certainties and verify their solidity. Hence the specialists of the preceding contributions are justified in deploring the frequent lack of scientific precision in the diagnosis of diseases and cures at Lourdes. Nevertheless, miracles, as the Vatican Council teaches, are signs within the range of all (p. 255).

He supports the observations of the medical experts that the miracle does not *create;* rather does it consist in the abnormal speed of the process; it outstrips the forces of nature; it does not violate them (p. 256f.).

One last and most significant idea from this essay. The miracle is no stranger to the message it guarantees. And what is that message? The doctrine of our divine adoption. The miracle, by departing from the usual processes of nature, shadows forth that transformation wrought in us by the grace of adoption as sons of God. Hence the appropriateness of miracles. (p. 257).

J. P. KENNY, S.J.

Book Reviews

MIRACLES, by Jean Hellé, translated by Lancelot C. Sheppard. London: Burns Oates. 288 pp. Price 15/- (English).

Jean Hellé is the pen-name of Morvan Lebesque, a Parisian newspaper editor, who has taken particular interest in the extraordinary events concerned with religion. The last century has been very rich in such events, and this book is, as he says, "a summary of the question (of miracles), based on carefully chosen examples" (p. 3).

After a preliminary chapter on the nature of miracles, and their place in human life, there is an account of the wonders in the life of the Curé of Ars, of Lourdes, Fatima, Therese Neumann, Catherine Emmerich, Beauraing, and lastly of "false miracles" and discredited visionaries.

It is not the book of a theologian for theologians, nor even a work of theological vulgarisation, but more a popularly written series of descriptions and examinations of miracles. One should not, perhaps, look in it for exact formulae, nor even for very profound research. We will not be disappointed in it if we look only for an interesting account of these happenings, not to be entirely trusted for exact details nor for the latest documentary evidence. One will find there the reactions of an educated layman.

Hellé brings out the caution of the Church in dealing with miraculous claims. The Church rather distrusts private miracles and revelations, and always insists that the most important thing for a Christian is to lead a good life and to submit to the guidance of Christ's established Church.

The accounts of the Curé of Ars and of St. Bernadette of Lourdes are interesting and vivid. In particular, the facts are brought out that both these saints seemed and considered themselves, not only ordinary people, but even stupid, useless, and of little worth. Possible natural explanations of the happenings, which have been suggested, are considered, and the conclusion is: they are insufficient. In particular, some more recent Lourdes cures are described.

Next, Fatima, again, no satisfactory natural explanation has ever been given of the wonders here. Of particular interest is the great solar phenomenon of October 13, 1917, seen by 70,000, described at length by journalists, many of whom would have been the first to doubt and question any praeternatural intervention.

Therese Neumann is still with us, and her case is still disputed. Hellé reports both sides of the controversy, and seems to side with those who deny that there are any genuine praeternatural events. However, finally he refuses to commit himself in a definite way.

Beauraing comes in for rather extraordinary treatment. In 1932 five little children, from nine to 15 years of age, claimed that the Blessed

Virgin appeared many times to them, told them to "be good", asked that a chapel be built, promised some cures, which did not eventuate. According to our author, the children were not the kind whom one would expect heaven to choose as messengers, their accounts of what they saw did not tally, they were badly behaved, even after their visions, their imaginations were fired by the cinema, and they played a game of deception in order to attract attention. He alleges that they enjoyed their publicity and boasted of "being in the papers" (p. 240). Large crowds attended on the earlier days, but, he claims, the numbers of pilgrims quickly diminished.

The case of Beauraing is not so easy as that. In "Nouvelle Revue Theologique", 1952, p. 848, Father de Gellink, a well-known Belgian Jesuit, gives a summary of the situation up to 1949. He is dealing with a book, "Notre Dame de Beauraing", by Canon A. Monin, published in 1952 with the "imprimatur" of the Bishop of Namur. Here are some outstanding events in the courts of the acts of the ecclesiastical authorities:

1935—The Secretary of the Holy Office authorised the Bishops of Namur and Liège to tolerate devotional practices at Banneux and Beauraing, and to set up a canonical inquiry. The report of this inquiry was handed in to the Sacred Office in 1939.

1942—All apparitions in these parts, except those of Banneux and Beauraing were condemned.

1943—Mgr. Charue, Bishop of Namur, officially recognised the cult of Beauraing, reserving the decision as to the supernatural quality of the occurrences. The whole matter is referred to the Holy See.

1949—Episcopal approbation of two miracles at Beauraing. They are both cures that took place in 1933, the year after the first apparitions. Fr. de Gellink tells us that he met two of the young women who claimed to have seen the visions. He had previously, in 1933, met them, and on both occasions they made a favourable impression on him. His impressions are very different from unfavourable decisions given by the author of this book.

Hellé based his views on articles from *Etudes Carmelitaines* of 1933, particularly one communicated by M. le Dr. de Greef. These present only one side of the question, and a considerable amount has been written in reply to these articles. (cf. NRT 1933, pp. 354, 696 ff.) Most of the unfavourable points he mentions have been challenged or denied by reliable writers. In particular, such writers tell us that the children did become more pious and well behaved, that there is no serious discrepancy in their accounts, that a considerable number of pilgrims continue to frequent the shrine, among them on many occasions the bishop of the diocese, and that many cures, especially spiritual cures, continue to occur.

A final chapter contains accounts of pretended visionaries and miracles which have been exposed and rejected. There is the tale of Nicole Tavenier, the French woman who had a great vogue among all classes, including the clergy, in the reign of Henri III and IV. She "heard confessions", consoled the dying, fell into ecstasies, and received revelations. She was discovered by an astute trap laid for her by the saintly Blessed Mary of the Incarnation, and faded into oblivion.

Rose Tamisier, in the middle of the 19th century, at a country chapel near Saint-Saturnin in France claimed that a picture of Christ had bled while she was praying before it. She seemed to receive the stigmata. This and many other extraordinary events gained for her an enthusiastic cultus. Some priests supported her claims. Others, however, were sceptical. Tests were applied, and, as a result, Rose was tried in court and found guilty of fraud. She never confessed her guilt, and to the end many believed in her. The Pope wrote a letter to the archbishop praising his perspicacity and prudence in discovering the trickery.

Ezkioja, a Spanish village, was the scene in 1931 of "visions" seen by two young women of 17 and 15 years of age. Our Lady, they claimed, would appear publicly and do some great deed. Fifteen thousand gathered on the date that had been fixed. But things miscarried, and it became clear that no favour came from heaven. A pair of hysterical girls had deceived them.

The accounts of these events are told in an interesting way. It is perhaps unpleasant to see good Catholics so ready to accept claims of heavenly intervention. But the reader will reap from the accounts a healthy scepticism. This is the attitude of the Church itself. Christ's divinely established organisation, which has the mission of preserving us from error, and of helping us to know when we can safely put our trust in such things.

J.H.

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PHILOSOPHY OF RELIGION, by Bishop Fulton Sheen. Longmans, Green and Co., London, 1952. 450 pp. 30/-.

This book, by the distinguished Auxiliary Bishop of New York, has the sub-title, "The Impact of Modern Knowledge on Religion". It could well have been called an "Encyclopedia of Modern Errors". Possibly its chief value lies in this, that it provides students with a concise compendium of modern philosophies.

A glance at the index reveals the wide range of modern thinkers whose works are analysed and judged in the light of Thomistic principles. Bishop Sheen writes authoritatively on themes ranging from the Quantum Theory of Max Plank to Huxley's mysticism with Karl Barth, Kierkegaard, Dostoevski, James Joyce, and even D. H. Lawrence and Ernest Hemingway thrown in—to mention but a few.

"A Philosophy of Religion" traces the relationship between human reason and religion. The tight-rope of sanity between rationalism and

fideism is perilous indeed; it is extremely difficult to mark the line where philosophy ends and theology begins. The history of modern philosophies is the history of excesses in one direction or the other. The only true philosophy is that based on the classical concept of the analogy of faith and reason. Bishop Sheen's book lacks a theoretical treatment of the problem of the approach to faith by reason; his method is largely historical—an analysis of modern philosophies and their influence on religion.

The book is divided into four parts: firstly, the history of the abandonment of reason and the final descent into irrationalism; secondly, a re-statement of the rational proofs for the existence of God; thirdly, a study of the impact of the new physical and historical sciences on religion; and, fourthly, the thesis, that our age is an irrational age with no taste for metaphysics, and, therefore, the best approach to religion is through man and his frustrations, rather than through nature and the cosmos. For Bishop Sheen, "rationalism is dead; therefore why exhume it in order to re-enter it? Irrationalism is stalking the earth" in the guise of symbolism and lyricism. He makes a timely and urgent appeal to Scholastics to re-discover the importance of theologians and philosophers alike of St. Thomas' "Prima Secundae"—"The Treatise On Frustrated Man", which is a penetrating analysis of the tensions "internal and external, emotional and intellectual, but basically temporal and eternal" afflicting modern man. For Bishop Sheen this treatise is the point of contact with modern philosophies, for it can lead them through the depths of their frustrations, through evil, to God.

The notes contain a valuable list of references to the works of St. Thomas which are the author's main source. In particular, the idiomatic—and accurate—translations from St. Thomas in the text are worthy of mention and imitation by would-be translators.

J.R.C.

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PSYCHOANALYSIS AND PERSONALITY. By Joseph Nuttin. London, Sheed and Ward, 1954. Pp. xiv, 310.

A distinguished member of the senate of an Australian university once opposed the erection of a chair of psychology at the university on the ground that "half of it is common sense, and the other half is nasty". There are still people who would agree with him. Psychology is not so much a single science, dominated by fundamental theories which are objectively verified and by accepted methods and procedures, as a group of divergent theories and methods concerned with aspects of the same object, human behaviour. Psychologists are often divided among themselves on the most elementary questions of theory and method.

Professor Nuttin believes he has the key to a remedy for this situation. Clinical psychology has lacked an adequate theory of normal personality, while experimental psychology has suffered because of its neglect of the dynamic factors that operate in human conduct. Fr.

Nuttin envisages his "dynamic theory of normal personality" as an answer to problems arising in both branches of psychology, and as a bridge between the two. In the present volume he presents this theory in relation to clinical psychology, and particularly psychoanalysis. In a much larger work, recently published in French, Professor Nuttin has gathered together a large body of experimental evidence, the fruit of his researches at Louvain, and discussed his theory in relation to other theories of experimental psychology.[1]

The book under review is addressed not only to professional psychologists and to those interested in psychological theory, but to the general reader who is interested in psychology for the light it can throw on practical problems and the contribution it can make to our conception of man and of his place in the universe.

Psychology has suffered a great deal from having too much expected of it. Many hasty and illegitimate generalisations have been made in order to present discoveries of psychologists as keys to all human problems. Professor Nuttin insists that psychological theories must be treated as ordinary scientific theories, which must be subjected to constant critical revision in the light of the evidence. It is a mistake to expect psychology to supply a complete philosophy of man.

In order that his book will be intelligible even to those with no previous knowledge of the subject, Nuttin includes a long introduction in which he gives a summary of the doctrines of Freud (psychoanalysis properly so called) and an appendix containing a sketch of the doctrines of Alfred Adler, which are called "Individual Psychology".

The body of the book comprises two parts, a critique of psychoanalysis, and a presentation of Nuttin's own theory. The first part is full of judicious and interesting remarks on a host of problems, ranging from the philosophical question of reconciling the existence of unconscious psychic forces with the freedom of the will, to practical counsels about methods of psychotherapy. Nowhere does the book bog down in trivia or in technicalities.

Reacting against theories that tend to oversimplify the basic needs which dominate the development of personality, Professor Nuttin emphasises the "irreducible complexity" of human nature and the "inextricable interpenetration" of the physical and biological aspects of human activity. His thesis is that we must distinguish clearly the different factors in human activity, even though they never exist in isolation. The more clearly we can distinguish the factors influencing human behaviour, the more clearly will we be able to analyse the tensions to which they give rise precisely because they are at once diverse and inseparable. Properly controlled, these tensions are the source of the constructive dynamism of the normal personality; out of control, that tend to the destruction of mental balance.

The details of the theory are worked out with great prudence and common sense. However, my layman's guess is that it will not meet

[1] *Tâche, réussite, échec dans la conduite humaine.* Louvain, 1953.

with much success. It is rare for a theory of real scientific importance to look quite as sane and balanced as this one does. Genuine discoveries, whether of new facts or of new explanations for known facts, necessarily appear queer, precisely because they are discoveries. But even if this guess be correct, Professor Nuttin's theory deserves attention as a competent and balanced appraisal of the known facts of psychotherapy in the light of our knowledge of normal psychological processes.

Apart from a few minor slips in the translation of technical terms, the translation is good, and the book is well produced. The author's style is somewhat prolix, but quite readable.

J.B.

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THE REFORMATION IN ENGLAND, Vol. II, Religio depopulata, by Philip Hughes. Hollis and Carter, London, 1953. pp. 366. 42/-. Illus.

The field of the English reformation history has been so carefully and persistently worked over—and with the publication of the volumes of the *Calendar of State Papers,* for the reign of Henry VIII, the facts are there in thousands and hundred of thousands—that one might wonder at Father Hughes devoting three large volumes to the momentous years. Yet we see his plan has been crowned with success, and in his patient, quiet way he has made very vivid the absolute tragedy of those years. The present volume is a massive, finely illustrated book that opens with the execution of Thomas Cromwell, the "lay" Vicar-General of Henry VIII, and ends with the death of Queen Mary. Father Hughes has written a splendid chapter: *The Changing Belief*: 1536-1543, in which he examines most carefully the doctrinal changes and forms of belief put forward by Henry VIII. The French historian, Abbé G. Constant, who died during the last war years, published in 1930 a very brilliant and most readable history of the reformation under Henry VIII. His book was attacked in England by many Catholics, who felt that Constant was far too much indebted to the well informed, but biased, Protestant historian, Pollard; also it was alleged that Constant had been too eager to affirm the essential Catholicism of the Henrician Church, save, of course, the schism with Rome. His view, it was alleged, would be of use to Anglo-Catholics. Father Hughes is a determined opponent of such an idea. He indicates the presence of heretical doctrine in the English Church sometimes in an article of faith, sometimes, very cleverly, by omission. Henry VIII masked his aims from the people at large by retaining the Mass and the celibacy of the clergy. To the people nothing had changed, except that the King and Pope were quarrelling, as monarchs and popes had done before, a quarrel, no doubt, which would be soon over and done with. Henry died in 1547, at the age of fifty-five, leaving the throne and the English Church in the hands of his nine year old son, Edward VI. Now the Henrician compromise was swept away, and Protestantism openly triumphed. The short reign of Edward VI was a terrible warning to

many English churchmen that in playing with fire there is mortal danger. By God's good will and by the quiet force of English law, the Princess Mary, the daughter of Henry VIII and Catherine of Aragon, became Queen—a Catholic once more reigned in Mary's dowry. Father Hughes points out the great difficulties confronting the new Queen. Her ministers were the former ministers of Henry VIII, headed by Gardiner, Bishop of Winchester, who frankly admitted the sins of his youth in following Henry VIII into schism; many desired to see the Mass restored, but not the papal jurisdiction; the Queen was an idealist, but unformed and a weak politician; Charles V at Brussels gave much good advice, but also a good deal of bad advice: Cardinal Pole was kept from England by Charles V for the crucial opening of the reign: the Queen's marriage to Philip, the son of Charles V, was not popular. Father Hughes treats of the above points with great moderation and with a mastery of the matter that is admirable. He feels that "what the Catholic cause most needed....was a great movement of missionary zeal . . . . How likely the chances of such a revival, had Mary lived another ten years, no man can say . . . ." And there is the tragedy of the affair. Mary was to reign a few short years; Elizabeth had over forty years to establish the Protestant religion in England. Father Hughes has written excellently of the Marian persecution, which John Foxe was to make so much of that Mary is "Bloody" Mary. Less than three hundred Protestants perished in the Marian persecution, yet the executions, taking place within the space of a few years, and mainly in London, left a profound impression. Father Hughes, while realizing that our stand point varies greatly from that of the 16th century, is shocked by the shortsighted policy of the Catholic party. It was as if Mary and Pole felt the hopelessness of their cause. We recommend this volume to our readers as a most balanced and full account of this tragic time. Father Hughes has completed his great work, as Volume III has recently been published and will be reviewed in these columns in the next issue.

T.V.

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ACTION THIS DAY AT MASS, by Rt. Rev. J. J. McMahon, M.A., Ph.D., H., Dip.Ed. Pellegrini and Co., Sydney, 1952. 131 pp. 12/6.

Monsignor McMahon has in the past thirty years exercised a most fruitful apostolate by his pen. His catechetical works have won him a very high place among the directors of the modern catechetical method. Of recent years, he has combined with his previous work an intense zeal in propagating knowledge of, and enthusiasm for, the Holy Mass. The present little book shows that the ardour of the author has suffered no diminution. He feels that the exhortation "Pray the Mass" has a dramatic quality in its urgent appeal that priest and people should act their parts in this Sacred Drama. The author is alarmed that too

many Catholics fail to realize what the Mass is. Hence he proposes that with their knowledge of the Missal, Catholics should be urged to make a physical effort to remain alert, watchful, and attentive at Mass, carefully noting the actions of the priest. To this physical action should be joined an intellectual action, which seeks the reason and meaning of the parts of the Mass. To physical and intellectual activity, spiritual action must be joined so that our people may "pray the Mass". Mgr. McMahon now turns to the children, who are never far from his heart. For them, the child Apostles of the Mass, he advocates the dramatization of the Mass as a vivid means of exciting interest. He has some interesting remarks, too, on daily Mass in boarding schools, which will be of value to directors of such schools. For a good measure, he ends his book with chapters on the Saints of the Canon and how to pray the Mass in company with the B.V. Mary.

Altogether this is a most practical book. It cannot fail to do good where it is read with attention, and where its lessons are applied. It is written in a very clear manner, with the author's customary felicitous choice of quotations from a wide field of spiritual writers.

T.V.

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LOVE ENDURETH ALL THINGS, by Sister Calista of the Sisters of the Christian Schools (Mercier Press, 1953, 153 pp. 7/6, Eng.)

This is a well written biographical sketch of Saint Marie Madeleine Postel, the Foundress of the Sisters of the Christian Schools. May one make a protest against the prevalent literary fashion of giving a fancy name to a biography of a saint. Surely it could be kept for a sub-title. But the publishers are to be congratulated on the production of such a readable book in inexpensive format; and the author, on giving in such small compass such a lively account of her Mother-Foundress, whose achievement in the Christian education of girls is the counterpart of the work for boys set on foot by St. John Baptist de la Salle.

Of all the French provinces Normandy seems to have produced the most astonishing examples of heroic sanctity. To mention two alone whose lives affected the girlhood of Julie Postel, we may cite St. John Eudes and St. John Baptist de la Salle. It is true that the former had been dead over a hundred years, but it was because of his apostolate among the priests of Normandy that the French Revolution was confronted by so many faithful priests. And it was during those terrible years that the young school teacher, Julie Postel, was helped in her work for souls by brave priests who refused to be made tools of the Revolution. In her home in the sea-port of Harfleur she was allowed to be the guardian of the Blessed Sacrament for ten years. As she had promised the priest, who had allowed her this privilege, to have the Sacred Species renewed often, she was always on the quest for a fugitive priest—one who would be willing to risk saying Mass in her house: "She would then arrange every detail of his visit beforehand, carefully.

She would watch for his arrival through the small square window upstairs, which looked out on the port. There, hidden near the Chateau Bleu, the disguised priest waited for her signal before attempting to creep up the beach . . . ."

The Revolution over, the Napoleonic era briefly blazed into power, giving at least peace to the people of France. But what a legacy of lawlessness still corrupted the children, who had been born and had grown up without having heard the name of God. Julie Postel's great heart reached out to them all, longing to save them. Still the years passed, and it seemed God's will that she should touch only the lives of the few children who came to her school. An invitation to the city of Cherbourg she eagerly accepted. Again, she worked in patience, though in a much wider field, joined also by two friends. But she was forty-nine years old, living, it is true, the life of a nun—yet not a nun. Great patience was needed. Then God's hour came and she founded her Institute, vowing with joy to "follow as closely as possible Jesus Christ poor and humble". She was now Mother Marie Madeleine. The rest of her life one can read only with awe: fame and humiliation taking turns to purify her noble spirit. At her death at the age of ninety, houses of her Institute were all over France. This is a book that might do more for young people than many formal lessons in Religion. We must learn how to walk in love.

M.O.

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PADRE PIO, by Malachy Gerard Carroll. The Mercier Press, Cork, Ireland. 1954. 80 pp. 3/6 (English).

Padre Pio da Pietralcina, or Francesco Forgione, to give him his civil name, is a Capuchin friar, now 67 years of age, living in the Capuchin monastery of San Giovanni Rotondo, a small town in South East Italy. His name is known throughout the world, and thousands of pilgrims make their way each year to the little town to visit him.

Father Malachy Carroll's book gives us a brief, interesting and balanced account of this wonderful man. Fr. Carroll wins our confidence from the first, by disassociating himself from the inaccurate and sentimental accounts that have been published by other writers. The real Parde Pio, whom we see here, edifies us in the best sense of the word, by giving us an example of God's grace powerfully at work in our midst.

Padre Pio is a stigmatist. From 1918 to the present, wounds remain in his hands, feet and side. Doctors have examined them. One did deny that there was anything to be noticed "that could not be attributed to natural causes", and the famous Dr. Gemelli, O.F.M., said: "It is possible to regard them as derived from a morbid state, from a psychopathic condition, or else as the effect of true and proper stimulation". (p. 27). Other doctors, however, have definitely established that real wounds are there, and competent critics have called Dr. Gemelli's judg-

ment "inexact and imprudent". It seems quite certain that Padre Pio is not in any way neurotic. He is a normal men, friendly, even humorous. While fervent and pious, he is not sentimental nor strained. When, for example, he was asked why he had chosen the Capuchin Order, his reply was jokingly: "I always liked bearded religious".

The origin of stigmatization has been lengthily discussed. The question contains some curious points. For example, it seems that of the large number of stigmatists who have appeared, only two were men,—St. Francis of Assisi, and his twentieth century son, Padre Pio. Whatever of all that, Padre Pio, with his wounded side, feet and hands, in the words of this book, "stands up in our world to-day as a living image of the Crucified". (p. 29).

The Mass of Padre Pio attracts crowds daily. He says it with deep recollection, with such long pauses for meditation, that it takes one hour and a half. Yet the crowded church never gets impatient; they are deeply affected, and often stay on long after the Mass is finished, still absorbed by what they have seen. Now, no priest is as great as his Mass. However holy he may be, the greatness of the act he performs does not come from himself, but from Christ. Father Carroll does not forget this, and suggests that Padre Pio's Mass is a grace from God to bring back the Catholic people to a fuller realisation of what Mass, every Mass, should be in our lives.

The rest of Padre Pio's day is spent largely in hearing confessions. Crowds throng from everywhere for the chance of getting counsel from him in their difficulties and strength for their trials.

Besides these great sacramental acts of the day, there are other things in Padre Pio's story—a curious odour that is often perceived in his presence, and even long after he has gone. Most accounts do not try to describe it. It is said to resemble roses, violets, lilies,—even by an American author, fresh tobacco!

Again, there are authenticated cases of bilocation, of cures he seems to have worked, of hidden knowledge he seems to have had.

A final chapter, one that is very valuable, is "The Church and Padre Pio." After the first World War, in the time of Pope Benedict XV, who greatly admired him, the fame of Padre Pio went abroad. Later, certain events occurred which, to some extent, obscured it. The opinion of Dr. Gemelli, who, as we saw, attributed the stigmata to neurotic abnormality, carried great weight. Several books had been published giving vivid accounts of the wonders taking place. As they had not received due authorisation, they were condemned, and placed on the Index of Prohibited Books. For a time Rome was cautious, and forbade Padre Pio to preach and to hear confessions. He submitted humbly and completely. While no official guarantee has even been given to the phenomena taking place, still he has been again allowed to hear confessions. No obstacle is placed in the way of the crowds who go to visit him, and prominent Church men are often of their number.

He has made practical use of his fame, and by interesting influential pilgrims, above all by the help of Barbara Ward, UNRRA has been

induced to allocate funds for a new Hospital at San Giovanni Rotondo.

No one can read this book without gaining a great esteem for Padre Pio, an esteem that will be well-balanced, for it pays due tribute to what are the greatest things in this extraordinary life.

J.H.

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ST. CATHERINE OF SIENA, by Sigrid Undset, translated by Kate Austin Lund (London: Sheed & Ward. 1954. 293 pp. 16/- Eng.).

When Alice Curtayne's biographical sketch of St. Catherine appeared twenty years ago, we thought it was charming—and so it was, and is. Then came the translation of Jorgensen's classic, beautifully written and satisfying in every way. And now Sigrid Undset's book, much larger than Alice Curtayne's, but not so detailed as Jorgensen's; and of the three many readers will prefer it for its clarity and orderly presentation of an era than which nothing could have been more disorderly. Through its confusion the author guides us, keeping us always beside the heroic, radiant person of Catherine, whose destiny it was to be the adviser of Popes, the confidante of priests and laymen. Of this power over souls the biographer remarks: "How such things can be is the secret of those who have consented to have their hearts recreated to resemble the heart of Jesus".

We read again with interest Catherine's influence over the most diverse characters. In her unhurried style, Sigrid Undset, tells of several of these. There was the Franciscan theologian—a very popular preacher: Fra Lazzarino. Successful and worldly, he could not bear the thought of Catherine's influence in Siena, where he thought *he* was a beneficent influence. The story of his complete conversion is familiar to everyone who has read any biography of St. Catherine: "Fra-Lazzarino went home and gave all his surplus possessions to the poor; he sold his books and gave away his furniture. He retained for himself only the most necessary clothes and one or two books for which he really had use... Some years later he retired to a life of solitude outside Siena, from which he occasionally emerged to preach". Sigrid Undset's comment may have been transcribed from an old document, but it has the ring of her own conviction: "His sermons were even better than they had been before".

She has an excellent chapter on the origin and course of what is known in history as the "Babylonian Captivity", a phrase coined by the Franciscans. Only a divinely protected Church could have survived the terrible scandals of the fourteenth century, for the greater part of which the See of Peter was deserted while one Pope after the other dallied in the luxury of Avignon. We learn a good deal about it in the Life of St. Bridget of Sweden, who died before Gregory XI could be persuaded to leave Avignon and come to his rightful residence in Rome. It was the destiny of St. Catherine of Siena to reinstate the Pope in the

Vatican. There surely is no more touching story than the friendship between those souls; Gregory, nobly-born, cultivated, worldly though not licentious, drawn to holiness but of vacillating will. Catherine, utterly unworldly, radiant with God's love, still in her twenties, unlettered but manifestly acting under the inspiration of the Holy Spirit. They met for the first time in the Papal Palace in Avignon on the Rhone, whither Catherine had journeyed, sent by God, to persuade Gregory to return to Rome. That was in the year 1376, and the visit lasted three months, occupied in prayer and pleading, tenaciously but respectfully. When an excuse came forward that he might be poisoned, Catherine's brief riposte was: "There is certainly just as much poison in Avignon as in Rome".

At last Gregory was on the way back to Rome with his reluctant retinue of French cardinals, who even at Genoa tried to persuade him to return to Avignon. Catherine was in her own lodgings: "Late one evening a man dressed as an ordinary priest came to Palazzo Scotti and asked to be taken to Catherine Benincasa's room. He entered and Catherine fell at the feet of the Vicar of Christ. The Pope told her to stand up, and late into the night the two of them sat alone talking". When Gregory left her he was "strengthened and edified", and he went steadfastly on his way to Rome. A greater part of Catherine's remaining years was spent in sustaining this Pope and his successor, Urban VI, whose pontificate saw the scandal of the great schism and the antipope at Avignon.

Sigrid Undset has a fine chapter on Catherine's book, the *Dialogue*, dictated to her secretaries by the Saint when she was in ecstasy. Those who have read it in Italian say that no translation can equal the beauty, tenderness and pathos of the writing that have made the *Dialogue* "one of the masterpieces of Italian literature as well as a milestone in Catholic thinking". The book was written without a break in four or five days, and ends with the beautiful prayer to the Trinity, well-known to all lovers of St. Catherine of Siena. Sigrid Undset's biography of the saint was probably her last book, and a fitting crown to her work for truth. She was Norway's great contribution to the Catholic Renaissance in Scandinavia during the twentieth century.

M.O.

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WHY I ENTERED THE CONVENT. Edited by G. L. Kane. Browne and Nolan, Dublin, 1954. 218 pp. 15/-.

The book is a collection of the reasons given by twenty-one American girls for becoming nuns. They are very different. One aged twenty-six was an air pilot and lawyer. Another went still in her teens straight from a convent school to the cloister. Some lived in comfortable homes where God was the last Person thought of. Others belonged to families where a call to God's personal service in priesthood or cloister was a prize to be prayed for. Some were brilliant, others of

average intelligence. Three or four were business girls who had seen many sides of life. Two were sophisticated teenagers who knew all that was worth knowing in their shut-in Godless world, and looked down on the poor thing who clung to medieval ideas about an immortal soul and free will (and yet it was the poor thing who found the right man and the two who found God in a convent). One was a Jewess keeping the New Year and the Day of Atonement in hungry dulness; another an Episcopalian, daughter of a lapsed Catholic. Some God called through the emotions; they *felt* His eucharistic presence. Another balanced the pros and cons in three columns, Single Life, Married, Cloister, and acted on the outcome. They were alike only in hardheaded commonsense and American citizenship. God finds His friends in all walks of life.

Three kinds of people will find this a worthwhile book.

1. Those who cherish the nine-lived illusions about entering convents. If the story of the girl who broke her own heart and Tony's too when she realised she had to put aside the dreams they had dreamed together and which had every prospect of coming true, does not scotch the hoary belief that disappointment in love drives girls into convents, at least it will make someone think twice before repeating it.

As for nuns being the prim, unsociable girls who hide in convents because no one in the "real" world wants them, let the credulous read these stories. These girls were all good mixers, sought after, welcomed to every dance and hike; "If So-and-so is there, it will go well". Nothing but the realization of God's claims can explain why a lawyer who for years had shone at the bar threw up her prospects and went off to be a nun. She tells how she had kept putting off God's gentle invitation until He won in a bargain she had struck with Him in the hope of losing. There was a case turned down by the other partners as a Lost Cause. She prevailed on them to let her take it, and she promised God that if she won, an impossibility, she would procrastinate no longer. She won ,and kept her side of the bargain. No disgust with life there, no disappointments, everything and everyone pointing to success along many roads. But to her they were blind roads not worth the going. One has only one life.

2. Besides the people with queer notions about convents, this book should interest Catholics, for it is remarkable that for nearly all the writers it was a word, a question or a downright declaration, "You have a religious vocation", that eventually determined their choice. A priest asked a girl half in fun why she did not become a nun, like So-and-so. And So-and-so had been telling herself that if there was one thing she was certain of, it was, she would not be a nun. But the word wakened old feelings of dissatisfaction. She was a success, in exams., at her jobs, in society, but she could not get the idea of a dedicated life out of her mind. The rest seemed so paltry in comparison. No peace until she made up her mind to give God want He wanted.

"Never interfere" is a motto that can be mistaken. Certainly,

never try to forestall God, but He usually makes use of His friends as sign-posts; "THIS WAY TO HAPPINESS".

3. Those who will find most in this book are young girls fresh from school, looking out on the years ahead. They will see that a vocation need not mean an arresting call, a trumpet blast, a revelation; nor even a longing desire to belong wholly to God, a falling in love with Him. It often is, but for most of those writing here, there was a cold decision to do what God wanted, a decision so cold that the reluctance to act upon it was all but insuperable. To one it came as the only answer to the catechism question: why did God make you? To another, St. Thomas in his unemotional way proved God to be the only complete and perfect happiness. For most, the childhood's desire to be like the Sisters who had taught them had been smothered by the multi-coloured interests and freedom of college life, or by the joy of being independent, earning one's own living. The desire would have died had not a discerning word—surely backed and preceded by grace—have given it new life, feeble life but with a haunting persistence that allowed no peace until it was squarely faced. The "still, small voice", stronger than the whirlwind breaking the rocks, is often unheeded until the word of a fellow creature unleashes its power.

M.L.

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ORDER AND LAW, by Fr. Ae. Doolan, O.P., S.T.M. Dominican Publications, Dublin. 199 pp. Price 12/6.

THE MODERN WELFARE STATE, by Michael O. Purcell. Clonmore and Reynolds, Dublin. 91 pp. Price 7/6.

MANUAL OF SOCIAL ETHICS, by Rev. James Kavanagh. W. H. Gill and Son, Ltd., Dublin. 175 pp. Price 4/-.

Strong, and sometimes apparently uncontrollable, political and economic forces in modern society tend to obscure the truth, that the problem of man in society is basically philosophical. Its solution depends largely on the correct metaphysical notions of man and society. These are the foundations. For their clear enunciation, as in so many other cases, we are indebted to the angelic doctor. From them he deduced a philosophy of law, rights and society. Recourse to these sources is thus ever advisable, but equally important is their re-statement in terms of the contemporary situation. This latter task, the author successfully attempts in his "Order and Law".

The title is an engaging one. It is designed to suggest that order takes its use in, and only in, law. The work proceeds in strict logical sequence through Law, Rights, Justice, Property, and concludes with a chapter on the United Nations. Blended with this careful and scientific sequence of thought is a pleasing reference to present-day authorities and topical problems.

Foremost among the problems besetting the social thinker is that of the welfare state. This ubiquitous entity of the modern world, in

which the state becomes more and more the provider, makes for a soft kind of living, which is very popular. But to the thoughtful, it has obvious dangers. There is the weakening of self-help and self-reliance, which are the sinews of personality. There is the transfer of social function and responsibility to the state, which already enjoys sovereign political authority. It is this which makes the state totalitarian, and transforms it into a gigantic mechanism of control. But to point to this danger is not a popular role, as already indicated. And it is the sort of warning that will register quickly only with those whose perception is sharp and penetrating. This emphasises that the critic of the welfare state must be well equipped for his task. Clear thinking and a fund of pertinent knowledge is indispensable. "The Modern Welfare State" contributes to this in presenting an excellent historical survey of the rise of the welfare state in England. It traces its history from 1600 to the present day, and finishes with an excellent moral assessment of its subject. In view of Australia's rapid progress to the welfare state, perhaps no other booklet could be more commended at the present time.

One of the most interesting phenomena of the post-war world is the extension among Catholics of adult education, with particular reference to politico-social questions. It has found expression in all the English-speaking countries, and very successfully in Eire. One of its ablest exponents is the Rev. James Kavanagh, Director, Dublin Institute of Catholic Sociology. The fruit of his experience and labour has been published as a manual. It gives commendable attention to fundamentals, and boldly applies them to industrial affairs in Eire. His observations on compulsory unionism are interesting. "In my opinion", he writes, "it would be wrong to insist that an obligation in conscience falls on each individual worker to join a trade union, except in certain circumstances where his not joining a union might be responsible for injustice being inflicted on his fellow workers". To confirm this view, he quotes Dr. Lucey, former Professor of Ethics at Maynooth, and present Bishop of Cork. "To force them" (the workers), he wrote, "by strike action, threat of dismissal, or any other form of intimidation, into a political union or out of a particular workshop is wrong". This small manual can well be recommended.

P.P.F.

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ARCHBISHOP JOHN CARROLL, PRIEST AND PATRIOT. By Annabelle M. Melville. Washington, D.C.

ARCHBISHOP CARROLL and the LITURGY IN THE VERNACULAR. By John Tracy Ellis. Washington, D.C.

To summarize in seven chapters and forty pages a career as rich and eventful as that of America's first bishop is certainly no small achievement. Yet that is precisely what has been successfully done in the first of the two delightful and complementary studies before us.

With her expert knowledge of eighteenth-century America, Mrs. Melville has given us what may be called a popular sketch, rather than a full dress portrait, of the great Prelate, which sets forth in brief compass his signal accomplishments as a churchman and his sterling qualities as a citizens of the new Republic.

John Carroll was born at Upper Marlborough, Maryland, in January, 1735. His father, Daniel Carroll, was a descendant of the Keane Carroll family of Ireland; his mother, English-born and French-educated, was descended from Colonel Henry Darnall, the brother-in-law of Lord Baltimore.

Because the Anglican Church had become the established religion in Maryland and severe anti-Catholic laws forbade the celebration of Mass or the employment of Catholic teachers, young John was sent at the age of fourteen across the Atlantic to St. Omer, a school conducted by English Jesuits in Flanders. Twelve years later there is mention of him as a Jesuit priest at Liège, teaching Philosophy and "eminent in his profession". The suppression of his beloved Order in 1773 came as the greatest sorrow of his life. After some months as chaplain to a Catholic household in England, he returned home, after an absence of twenty-six years.

The Maryland to which Fr. Carroll returned in 1774 was in a ferment of resistance to British mercantile regulations. Trouble was brewing, and the young priest soon found himself entrusted by Congress with a delicate mission to Canada. The mission proved a failure but it won him some valuable friendships, notably that of Benjamin Franklin.

Prior to the Revolution the American Catholic clergy had been subject to the Vicar Apostolic of the London District; now they found themselves without a clear source of authority. Rome decided to appoint a Prefect Apostolic. Franklin recommended his friend of the Canadian mission, and Carroll was appointed in 1784. Bishop in 1790 and Archbishop in 1808, it is not necessary here to go into detail regarding the multitude of local problems which he was compelled to face and to solve. There were exasperating flauntings of authority by both clergy and lay trustees from Boston to Havanah; there were nationalistic limpets in Philadelphia and Baltimore; there were threats of schism in Charleston. But his complete reliance on God brought him through all difficulties. Under his benign rule the laity increased four times over, the clergy more than doubled. The patterns for future greatness had been designed before he died, and like Washington, whom he had so greatly admired, Archbishop John Carroll will always be remembered as a true father of his country's greatness.

In the supplementary chapter, written by Father Ellis, the Archbishop's views on a more generous use of the vernacular in the liturgy are discussed at much length. In 1787 he had written: "Can there be anything more preposterous than a small district containing in extent no more than Mount Libanus and a trifling territory at the foot of it, to say nothing of the Greeks, Armenians, Coptics, etc., to have a liturgy in their own idiom, and on the other hand for an immense extent of countries containing G.B., Ireland, also N. Amer., the W. Indies, etc.,

to be obliged to perform divine service in an unknown tongue; and in this country either for want of books or inability to read, the great part of our congregations must be utterly ignorant of the meaning and sense of the public offices of the Church. It may have been prudent, for aught I know, to refuse a compliance in this instance with the insulting demands of the first reformers; but to continue the practice of the Latin liturgy in the present state of things must be owing either to chimerical fears of innovation or to indolence and inattention in the first pastors of the national churches is not joining to solicit or indeed ordain this necessary alteration".

Among the very many who disagreed with those outspoken views was Archbishop Murray, of Dublin, who was moved to write a pastoral letter of sixty pages deprecating them. But whatever the merits of the controversy (and modern trends in matters liturgical seem to be more and more in the direction he indicated), the significant fact remains that in the various synods over which he presided as Archbishop of Baltimore no attempt appears to have been made to implement his earlier suggestions. The explanation probably is that from 1810 onwards the Archbishop was so plagued with unruly trustees, rebellious priests and quarreling nationalist groups within the American Church that he was unable to implement his earlier suggestions. The explanation of this apparent inconsistency is probably to be found in the nature of the abuses with which his episcopate came to be saddened. "Had he lived in a more disciplined age, it is safe to say that Archbishop Carroll would have been in the vanguard of any movement to bring the sublime offices of the church closer to the faithful and to those outside the fold by having as much as possible of the liturgical services performed in a language which they fully understood".

R.W.

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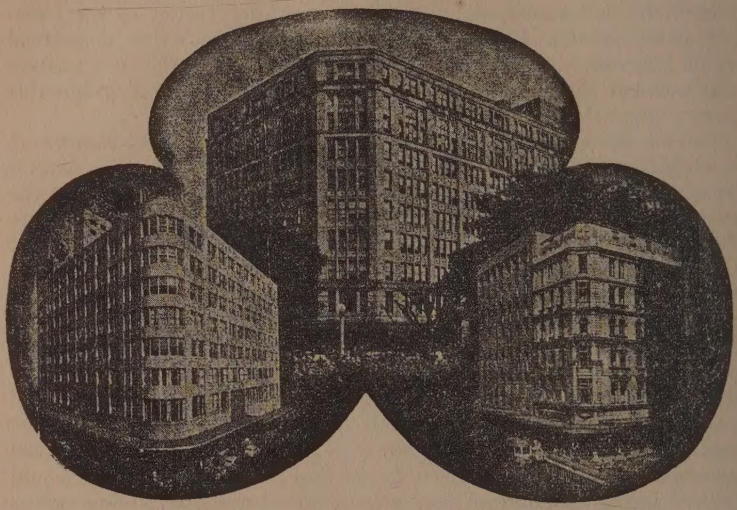

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